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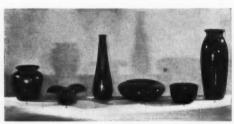
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# The Cathedral Age

VOLUME XIII

Winter, 1938-39

NUMBER 4

EDWIN NEWELL LEWIS, Editor ELISABETH ELLICOTT POE, Associate Editor

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### WINTER CASTS SNOWY MANTLE OVER THE CEDARS OF LEBANON

Transplanted from the Holy Land more than three decades ago as young trees, these picturesque guardians of the Norman Court entrance to the Bishop's Garden have seen the Cathedral plan for Mount Saint Alban grow from Bishop Satterlee's vision to an enterprise nearly half completed. Trees from the original Forest of Lebanon are still rare in this country, but these fine specimens give every promise of a wonderful mature beauty.

# The Cathedral Age

Winter, 1938-39



### Freedom in The Market Place\*

By Carl W. Ackerman, LL.D.

ODAY the central theme of American life is liberty. Every day the status of liberty, in Europe and in America, is debated from coast to coast. Every day the relation of liberty to the state, to the church and to business is considered by public opinion. This nationwide concern for liberty is one of the inspiring characteristics of American life. It should lift our national spirit to heroic heights because the destiny of our family life and of our democratic institutions depends upon the composite opinion of millions of citizens, who are now actively interested in liberty. The fate of liberty is not being determined in Washington, or in newspaper offices, or over the radio, or in the schools and colleges, or in the pulpit. fate of liberty is being decided in the market places of thousands of communities and in millions of homes by the

"multitude" mentioned in the Second Lesson.\*\* Mass opinion, rather than the opinion of any political or intellectual or religious minority or group, is determining the course of current history. For this reason I think it is fortunate that the cause of liberty is the central theme of our national life today.

One of our liberties is the freedom of religion which some of our citizens think is a divine right. They believe that we can never lose our freedom to worship or the freedom of this pulpit because they are safeguarded by the Federal Constitution. This is a dangerous assumption. Freedom of religion is not a divine right. It is in fact not a perpetual right. It is only a concession from the people to the people for the people because the Constitution may be amended at any time, and is subject to constant re-interpretation. Furthermore, the freedom of religion in the Bill of Rights is associated with all other forms of liberty just as in practice it is inseparable from the freedom of speech, the freedom of assembly and the freedom of the press. All forms of freedom are interrelated.

<sup>\*</sup>Address by the Dean of the Graduate School of Journalism, Columbia University in the City of New York, at Evensong Service in Washington Cathedral, on Sunday, December 11, 1938. Dr. Ackerman has been, since 1932, a member of the Cathedral Council formed to consult with and advise the Cathedral Chapter. He founded THE CATHENDAL AGE while Director of Publicity of the Cathedral Foundation from 1923-1925.—EDITOR'S NOTE.



Photograph from New York Bible Society

BUILDING THE BIBLE OF THE POOR FOLK IN OLDEN TIMES
"Clergy, nobles and commons, people and cattle, toil together to rear the great Cathedral whose carven stone and painted glass shall tell the Story of Redemption."

Freedom of religion will exist only so long as all other liberties exist. Abolish or curtail or censor or restrict the freedom of speech and there will he no freedom of religion. curtail, censor or restrict the freedom of assembly and the liberty of this Cathedral will be terminated. the freedom of the press and the freedom of the church to print the Prayer Book, and all other church publications will be prohibited. The Bill of Rights in our Federal Constitution will survive only so long as all forms of liberty which it guarantees are sanctioned by public opinion and defended

by public opinion.

The power to decide the fate of liberty in the United States today is in the hands of the people. In view of widespread social unrest; in view of aggressive propaganda seeking to undermine public confidence in democratic institutions; in view of the impact of foreign ideologies upon public opinion; in view of increasing restrictions upon individual and corporate enterprise and because of the continuing threat of another World War, I think it is time for the great religions of today to look upon the freedom of religion realistically and prepare for a continuous emergency. As far as our generation is concerned, I think our liberties are destined to be tested again in another national or an international emergency, and it is our duty to be prepared for either eventuality. Liberty which cannot survive danger is not secure.

Fortunately for all of us I think we have been preparing for such an emergency by our national attitude toward events in recent years. During this period there has been a national revival of public discussion of and public interest in liberty. Day by day we have been made aware of the fate of liberty abroad. At the same time our attention has been focused upon our liberties at home. The people are better informed today in regard to the meaning of the Bill of Rights and its application to our political, our social,

our religious, and our economic institutions than they have been at any time since the beginning of the industrial era. There is a nationwide realization that our heritage of freedom must now be related to changing economic and social conditions without being sacrificed or bartered. This is a stupendous task and it is fortunate that our instrumentalities of public education are free to serve public opin-The press, the radio, and motion pictures have maintained a common touch with humanity. This is of vital importance because the people must have confidence in the printed and the spoken word before they can have confidence in the ability of democratic institutions to relate liberty to new conditions. Where public opinion is such a powerful force as it is in the United States, liberty is only secure when it is secure in the hearts and souls of the

great mass of people.

We have been experiencing a twofold revolution in recent years. It has been scientific and technological as well as political and economic. Because it has not been marked by active and continuous warfare in this country, do not conclude that we have been or will be immune. Nations fight today with new weapons which destroy morale, confidence, faith, family and spiritual relationships. These weapons are as destructive of human values and human relationships and of the established institutions of civilization as any military or naval implements. And the massive walls of this Cathedral cannot protect us from attack by these new weapons any more effectively than they could withstand a bombardment, unless we are prepared to defend ourselves with these modern weapons. The modern weapons are words and ideas collected and distributed by the instrumentalities of communicationthe printing press, the radio and the motion picture—to the market places, to the community centers of the na-These instrumentalities are the agencies of free discussion. They serve as the connecting link between the



### THE INVENTION OF PRINTING FREED THE HOLY BIBLE-

The photographs printed on these pages show the close connection between the manuscript of the early 15th century and the earliest printed books. The first (on the left) is a German manuscript of 1425. The second (on the right) is a sheet from the Gutenburg Bible which was printed between 1452 and 1455 and is considered the first book printed from movable types in the Western world. It is known that the Chinese had printed from movable blocks for several centuries, but the connection between this Oriental printing and the printing in Europe has not yet been completely traced.

It is now conceded generally that Gutenburg's printing is the precursor of the modern book as we know it, and he was developing this new art in Mainz in the middle of the 15th century. It is believed that about two hundred copies of the Gutenburg Bible were originally printed, of which forty-five still survive. There are nine copies in America, including those in the Theological Seminary Library of New York, the Library of Congress, and the Yale Library.

# QUE dus afie emilla v iranis . Er vehi erupli feif oca furumo ules broxium ree be longe afpirience: inne quae ? rae maria maghalene e maria ia ras maria maghalms-es mana iao biminoris-a iofeph mans-a falome er di filo in galifia fegurhant com e minificabar et statis muter que fina num ro a fembrits i protoinal. As di iam fero elle facti - quia con parafo ne qu'ett are fabbani-nenis iofeph al

From the Library of Canon Anson Phelps Stokes

### MAKING IT AVAILABLE TO PUBLIC OPINION 400 YEARS AGO

After the World War, the Imperial Library in Vienna decided to sell one of its two copies of the Bible. This was a defective copy which was bought by an American dealer who split it up, selling separate sections and sheets. One of these, namely the last page of the Gospel of St. Mark, is shown in this picture. It is the consensus of opinion among typographical experts that no more perfect page has ever been printed than that of the Gutenburg Bible. These two pictures considered together show how the early printers reproduced the lettering of the best manuscript copyists.

The printed page was made only about thirty years after the manuscript copy. It is also noticeable that in the early days of printing there were no title pages, following the manuscript precedent in this regard; and it continued to be the practise to illuminate initials by hand. The place and date of printing, when given, were as in manuscripts recorded on the last page in what was called colophon.

-CANON ANSON PHELPS STOKES.

Bill of Rights and the public useful-

ness of these rights.

It is essential for us to realize at all times that public opinion may be molded in only one of two ways. It may be molded by the people themselves as a result of the freedom of knowledge and the freedom of elections or it will be molded by governments based upon uniformity of public information. Due to our Bill of Rights and to our independent and competitive agencies of public communication, public opinion in the United States is the people's opin-But in every democracy there is the ever present urge of some officials to impose censorship or regulations or by intimidation and prosecution to impose obstacles to the free exercise of the right to print and to speak. This is one of the perils of democracy. Another is the misuse of power and prestige at the top of political and industrial and labor organizations and sabotage at the bottom to gain political and economic advantages at the risk of sacrificing our liberty. In view of these perils to liberty inherent in government and in the capitalist system, the Church today in order to maintain its own freedom must seek a realistic perspective of liberty.

As we enter the new year I think we should search for this new perspective of liberty, for a perspective based on faith rather than fear. People may be aroused by fear but the nation advances by faith. The great contribution which the Church can make toward increasing the usefulness of liberty is not to concentrate on the defense of liberty but to lead in the more difficult task of relating religious liberty to all forms of liberty. The task of increasing public faith in liberty depends, I think, upon how the Church relates its work to the new market places of the nation created by the radio, the press and the motion picture.

This Cathedral cannot be a House of Prayer for all people until its prayers may be heard or read by all people, until those who cannot journey here may have the opportunity and the privilege of visualizing what transpires We cannot isolate a Cathedral in the nation's capital and expect it to be a national Cathedral. We must recognize that the scientific and the technological developments in the field of communications have enlarged our opportunities and our obligations. Even though there may be many practices and policies of the press, the radio and the motion picture industries to which the Church should take vigorous exception, all of us should recognize. I think, that during recent years they were important contributing factors in the nationwide revival of public discussion and public interest in liberty. Nevertheless, the significance of this public service does not warrant an indefinite franchise to maintain the status quo. The freedom of the press and of the radio does not belong to the owners of newspapers or radio stations. It belongs also to the Church. The invention of printing freed the Bible and made it available to public Should opinion four centuries ago. not our Church today be as alert to the new technological developments in the field of communication, with the same objective-the spread of Christianity?

Our Church should focus its new perspective of liberty on the potential services of the press, the radio, and the motion picture to religion. This broad field of communications must be made to serve the Church and the initiative must come from within the Church.

In the Episcopal Church alone, less than five per cent of all communicants see or read a church periodical. In our own Church we are apparently unaware of the relationship of religious liberty to the printing press. We look upon radio broadcasting as an expense when it should be an indispensable adjunct of all important religious services. We look upon pictures and especially motion pictures as being religiously untouchable. The Church today should be utilizing all instrumen-

talities of public communication not only to serve the public but to understand the instrumentalities themselves because our religious liberty is welded to the freedom of all agencies of public communication. Our opportunities of increasing the usefulness of liberty in the Episcopal Church alone are as limitless as they are urgent.

Looking forward to the future, we must enlarge and expand the usefulness of liberty in order to preserve the freedom of religion. The fate of Christianity for our generation in the United States depends upon what we do, not upon what dictators are doing abroad. It depends upon how successful we are in relating religious freedom to the opinion in the market place.

Fortunately for all of us there is a

revival of interest in and concern for the cause of liberty throughout the nation. Fortunately for us the instrumentalities of public communication are open to the Church. But before they can be utilized we need a new perspective of the relation of the Church to our liberties. We need more faith in the potential services of these agencies for and in behalf of the Church. We need more faith in the judgment and wisdom of public opinion when it is fully and freely informed. And it is our obligation to carry the Gospel of Christ to the new market places and into the homes of the nation by means of those instrumentalities which reach millions of citizens. Only in this way can we maintain our freedom to wor-

### THE CHURCH PRESS CONFERENCE

By the Reverend Howard Harper, Chairman of the newly formed Association of Church Publications

EAN ACKERMAN'S statement about the scarcity of readers for Church periodicals is a fact which has for some time been contemplated sadly by workers in the field of Church publicity, and especially by editors of diocesan papers. Diocesan magazines and newspapers of all sizes and descriptions are sent out to a discouragingly small portion of the Church's people, and at the hands of even these few, meet an ignominous fate. They simply are not read.

In the past little has been done about this situation except to complain about it. The custom has been for the editor to be satisfied thoroughly that his paper was what it should be, and that its lack of readers was a reflection on the intelligence or the loyalty of the

people of his diocese.

A different attitude, however, was taken some months ago by the Diocese of Georgia. Our feeling was that in the case of Church papers, no less than in the Emersonian case of mousetraps,



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THE REVEREND HOWARD HARPER

the public will respond to a competent supply of its real demand. That religion is a primary human interest, we had no doubt. That our people wish to know what their Church has to say, what it is doing, and what it intends to do, we had no doubt. We were sure the demand was there.

But between the demand and the present attempt to supply it, there seemed to us to be almost no meeting ground. We wondered if the fault might not be in the papers, rather than in the people who were supposed to read them and would not do so.

In this frame of mind we sent out to twenty-four dioceses, carefully chosen in order that their diversities might give us all sides of the problem, a questionnaire calculated to reveal the true condition of diocesan publicity in the Church. The complete findings of that survey are available elsewhere.\* It is sufficient for this article to say that the three most important facts brought

to light were these:

1. That the dioceses either have no definite program of work about which their people ought to be informed, or co-operation between diocesan departments is so poor that, when there is something to be publicized, the diocesan paper cannot get hold of the meat of it. In other words, the paper lacks vitality either because the diocese is not doing anything worth reporting, or because the departments do not know how to make their worthwhile activities known to those whose business it is to report them.

2. That the editors have no efficient means of gathering news in the dioceses, but rely on untrained representatives in the parishes and

missions.

3. That the editors have little information as to efficient and attractive ways of presenting their material.

It will be seen that through all these findings runs one important fact: the

editor's own lack of training. In most dioceses the job of editing the paper is handed to some willing and not-too-busy parson who knows practically nothing about the modern science of publicity.

(Lest offense be taken by any diocese not afflicted with these usual weaknesses, I hasten to say that the above statements are generalizations, true of

most, but not all, dioceses.)

The College of Preachers, whose Warden felt that the ministry of the printed word comes within the scope of the College's purpose, was host to nine diocesan editors and five other Church publicity workers at a conference held on December 12, 13, and 14, based on the findings of the Georgia survey. Dean Powell presided at the conference, and the leaders were Edwin N. Lewis, Executive Secretary of National Cathedral Association and Editor of THE CATHEDRAL AGE. and James Waldo Fawcett, editorial writer on The Washington Evening Star.

The problems enumerated above were dealt with by the conference as

follows:

1. The matters of drafting diocesan programs and establishing methods of co-operation between diocesan departments and the diocesan paper were handled in an extempore discussion led by the writer. Expression of the need of some sort of reform in these matters was made by nearly all members of the conference, and plans for correcting present conditions will be considered during the coming year by the Association of Church Publications, which was formed at the conference. More about the ACP later.

2. The subject of newsgathering was presented by Mr. Fawcett, the gist of whose message was that we should approach our readers on the basis of interests they have already cultivated. This simple statement of common sense, if taken seriously, will revolutionize Church publicity. What we have always done has been

<sup>\*</sup>Copies of the comprehensive report may be obtained by writing to the author. Wayeross, Georgia.

to print what we thought the people should read, and then hold them at fault for not reading it. Mr. Faweett's advice is that we couch our material in terms which we know will correspond to already existing interests, using even hobbies, such as philately and photography, as points of contact with our readers.

Mr. Fawcett defined news as anything in which anyone is interested. Within the Church, news reporting should be done with three purposes

in mind:

a. To show the relationship of today's activities to yesterday's and tomorrow's.

b. To show the importance of the Church in the reader's own

experiences.

c. To show the present generation's duty of carrying on history. Toward the accomplishment of these ends, the paper may present any material in which its readers are interested, and should relate its presentation to the readers' conscious present interests.

Mr. Fawcett deplored the use of "standing material," that is, material unchanged from one issue to

another, in Church papers.

Touching on the question of finance, he said, "There is money enough in every diocese to support a good paper if proper management

is provided."

3. The presentation of news was discussed by the Editor of The Cathedral Age. Before speaking of the mechanics of presentation, he defined the ideal of the diocesan paper as "the expression and the forging of a unity in effort of a family of parishes and missions, with the Bishop as father of the family." The contents of the paper should say somehow to each reader, "You are in the family fellowship," and, "You are part of a winning cause."

The ideal editor, said Mr. Lewis, would be in the confidence of every diocesan leader, and would not merely reflect, but actually help to create, effective programs. He must be the final authority on what goes into his paper, though up to the point of decision he should make use of every qualified person in the diocese.

Particular stress was laid on significant phases of appearance of the publication, such as pictures, balanced captions, indentation, etc., and the "page unit" plan of make-up was urged.

unit" plan of make-up was urged.

Mr. Lewis observed that there is a trend toward shorter articles, and advised us to use such devices as boxes and summaries to give salient facts quickly.

In the growing popularity of picture magazines, Mr. Lewis saw an opening for the Church. Religion is not presented at all adequately by the magazines now leading in this field.

Through all that Mr. Lewis said ran an emphasis on the opportunity for teaching popular religious education that is to be found in all Church pub-

licity. \* \* \*

In order to effect a wider application of the principles emphasized by Messrs. Fawcett and Lewis; to pursue the solutions of problems left unsolved by the conference; and to unify the diocesan press of the Church, the conference organized the Association of Church Publications, already mentioned herein, membership in which is open to all persons connected with Church publicity. It was also decided that the Association will meet annually. The next meeting is to be held at the College of Preachers in September.

The Association will serve as a clearing house for an exchange of ideas, facilities, and experiences among diocesan editors; will make recommendations concerning publicity matters to the several dioceses; will aim at the establishment of a standard type of diocesan paper; and will, in general, seek to improve the appearance and efficiency of diocesan publicity.

So rich a result was far beyond the expectations of any of us who attended this conference, the first of its kind ever held at the College of Preachers.

# Chartres Cathedral in Danger

National Petition Formulated by "Les Pierres de France"

HARTRES CATHEDRAL, one of the few great masterpieces of religious art, is in danger. The aviation camp of Chartres threatens its very life. The camp, as may be clearly seen from the accompanying air view, is only 580 meters away from the Cathedral. It was located there, it is said, to help the inhabitants of the town commercially by increasing its population. But in terms of present strategy and rapidity of air tactics, it means that the hangars and the Cathedral are contiguous. Public sentiment has become aroused

VIEW SHOWING CHARTRES CATHEDRAL AND ADJOINING AVIATION BASE

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to the dangers of the situation. A study has been made of methods of removing the stained glass windows, but the graver problem of protecting the Cathedral itself from the destruction which would surely result in a bombardment of the aviation camp is now receiving the attention of a large number of friends of the great monument of human achievement.

A group organized by "Les Pierres de France," including the names of noted members of the Academy and the Institute, of writers, senators, diplomats, etc., has formulated a national petition, of which copies may be obtained by application to "Les Pierres de France," 55 rue de Varenne, Paris. It may be freely translated as follows:

"National Petition for the Suppression of the Aviation Camp of Chartres,

WHICH THREATENS DEATH TO THE CATHEDRAL.

"At 580 meters from the Cathedral of Chartres there has been established, little by little, an important base of military aviation. In case of war, the immediate attack on this base by an adversary would have as its effect the complete destruction of the absolutely unique and world-famous ensemble of stained glass windows which is one of France's titles to glory. This loss, accomplished in an instant, would be forever irreparable.

"History has pilloried the Turks for having installed a powder magazine in the Parthenon. The aviation camp of Chartres is a monstrosity of the same order. The same culpability would be attributed to us, and ineffaceably, if the disaster were allowed to happen.

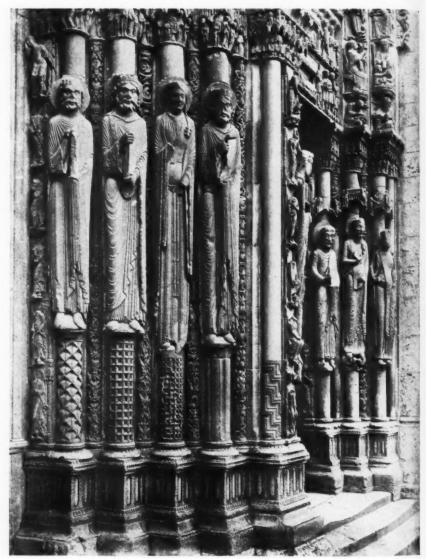
"France, in effect, could not escape in this misfortune the terrible accusation of lack of foresight. When the Germans bombarded Reims Cathedral, they pretended to argue the presence of military observation posts in the towers. When an enemy bombards Chartres, no excuse can be invented to cover what was an undeniable aberration on our part. All French citizens will understand the gravity of this situation.

"When we consider that this is a case of the most precious heritage of our country threatened with final and total loss;

"When we consider that it is a question both of the honor of France to whom this incomparable treasure from our past has been confided and which belongs to the future French people as well as to all humanity;

"When we consider that the moving of an aviation camp is a thing quite possible to accomplish, whereas nothing in the world could replace this heritage of bygone generations; that the cost of moving the camp, however great it may be, is nothing compared to the inestinable value of the Cathedral of Chartres; that, furthermore, the Cathedral, by its mass and by its spires, is a hindrance to the aviators, and that in this antagonistic and absurd proximity one must sooner or later yield place to the other, and that the more time passes and the more the installations increase, the greater will be the difficulty, the expense and the prejudice of the operation;

"When we consider also that the removal of the aviation base would



"ALL ONE'S ROMANTIC DREAMS OF A CATHEDRAL ARE SATISFIED IN CHARTRES"

Wrote an American pilgrim several years ago. Four times the victim of devastating fires, the Thirteenth Century Cathedral known and loved today, is again in danger from a new menace.

confer considerable security on this unique site, and that, on the other hand, the target created by the railroad would no longer be focused at Chartres-

since its strategic value is the same all the way from Chartres to Paris—and that as a consequence the enemy would have no more reason to attack it at Chartres than anywhere else;

"Considering, moreover, that the neighborhood of the town brings prejudice from the military points of view to the safety of the camp, making its camouflage impossible and complicating its defence; that logic demands that it should be concealed and lost in the remote country, and that its present site is a very grave strategic blunder; and that this situation was only chosen to satisfy certain local interests:

"We are of the opinion that the highest national interest demands the complete suppression of the aeronautical base of Chartres, the effective and total dispersion of all the installations to which it has given rise, the neutralization and the restitution to farming of the land that they occupy at present, and we adjure Parliament to make the necessary decisions to this effect in order that this indispensable measure of safety should be decided upon as rapidly as possible and executed without delay."

The petition is signed by thirty-four sponsors, amongst whom American readers would immediately recognize that of the great poet Paul Claudel, who was French Ambassador to the United States for a number of years.

It is needless to say that the eyes of all the world will be fixed on the French authorities to see what measures they take now that this situation has been brought to their attention.

We are used to looking up to the French as the most enlightened people of the world about the value of art in human life. We are following their example in listing and protecting our historic monuments. We feel that we can therefore confidently count on them to take prompt action in this matter. But we wish to record our belief that the readers of The Cathedral Age would support, without a dissenting voice, the sentiments expressed in the above petition and that, in our opinion, all the lovers of religious art throughout the world would be in agreement with them.

A FRIEND OF WASHINGTON CATHEDRAL (Now residing in France)

### A PRAYER FOR THE NATIONAL CATHEDRAL ASSOCIATION

A LMIGHTY GOD, who of old didst put it into the heart of thy servant David to build a house worthy of thy Holy Name; Be with thy servants throughout the length and breadth of this our land, in their endeavour to build in Washington a Cathedral church. Open thou the hearts and quicken the wills of rich and poor alike, that giving generously of their prayers and of their alms, in thine own good time a house of glory and beauty may witness to thy Son in the Capital of our nation; through the same, Jesus Christ our Lord. Amen.

Set forth by the Bishop of Washington, A. D. 1930

### New Cathedral for New Zealand

I is a far cry indeed from Washington Cathedral in North America, in the capital of a modern, populous nation, to Wellington, New Zealand, on the very southernmost frontier of civilization with its proposed Cathedral. Yet a bridge of sympathy and interest has been built in his recent pastoral letter by the Right Reverend Herbert St. Barbe Holland, Bishop of Wellington.

In speaking of the Cathedral project which now occupies the hearts and minds of that distant Diocese, Bishop

Holland wrote:

"We are going to work for it, and God willing, build it, because we see in it a source of national influence making for justice, law,

peace and reverence.

"The Cathedral," he continued, "will be in a true sense the living symbol expressing the ideal of national unity; winning, as its work develops, the name which the new Anglican Cathedral in Washington, the capital of the United States, has been given: 'A House of Prayer for all people.' As such it will, I trust, be the scene of many great national services for which at the present moment there is no worthy provision."

It is not difficult therefore for those interested in Washington and Wellington Cathedrals alike to step upon that bridge and cross to the land of a com-

mon ideal and purpose.

This has been called a Cathedral Age. Surely, we need little other testimony than can be found in the fact that the people of the United States and the people of New Zealand both know the inspiration which comes from Cathedral building.

Before we learn more of the physical facts regarding the newest Cathedral, it is well to listen to Bishop Holland once more. Speaking of his Cathedral-to-be, he writes: "To the young people of our land, bewildered by the prevailing moral and spiritual chaos, it will

be a lighthouse, reminding them that the faith of Chri is something that is alive today; enabling them to meet their problems and solve their difficulties and witnessing that the faith of this generation is rooted deep in the conviction that God's victory is assured, and that His Church has a message without which the world must perish."

It is passing strange to realize that the same problems which confront Christian leaders in our own country are faced by the soldiers of Christ in the Antipodes. One realizes anew the need for such mighty affirmations of the faith within us as great Cathedrals symbolize in an age which needs to be recalled to the eternal verities.

"Wellington cannot be content," observes Bishop Holland, "without a building which lifts its walls above the capital to witness to the commanding place which God and His eternal truth must take in the heart of every nation which is seeking to find foundations on which to build its corporate life. Our Cathedral, therefore, is not to be an end in itself. Standing beside the Houses of Parliament, at the very heart of the Dominion's life, it will be a visible token, lifted high, of the nation's acknowledgment of the majesty of God, reminding those who control the nation's destiny that His Word and His Law alone give security, strength and peace."

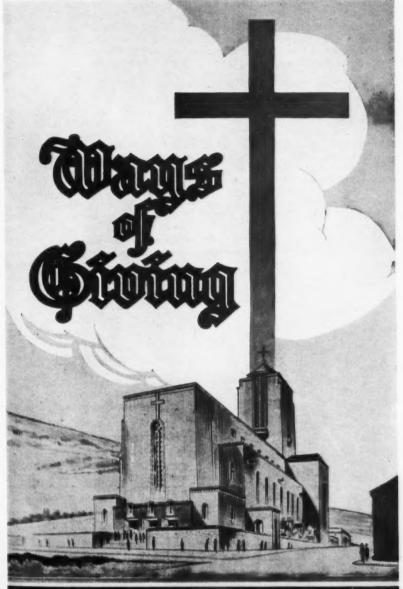
New Zealand's celebration of its centenary of civilized rule in 1940 has given impetus to the Cathedral enter-

prise.

Newly amended plans have been adopted which will be very modern in appearance and quite in contrast to the

usual Cathedral type.

Cecil W. Wood, of Christchurch, architect of the Cathedral, made an extensive tour of the Cathedrals in Europe. When he returned to New Zealand he revised his plans to the present set as being feasible, it is said, for



WELLINGTON

DIOCESAN APPEAL a Cathedral in that particular coun-

trv.

The edifice, which is to cost more than a million dollars, will stand on the hill crest site at the corner of Molesworth and Hill streets. It will look out over Parliament House grounds and the Wellington War Memorial to the tremendous panorama of city and harbor, and will be a conspicuous landmark to visitors arriving by sea.

It is pleasant to report that thus far the project has received about \$450,-000 in contributions, not counting the money already paid by the Diocese for purchase of the valuable site. All elements in the city's and country's population have combined in gifts to the

Cathedral Fund.

The appeal had the cordial support of Prime Minister Savage who deelared: "It is a splendid project to erect in the capital city a noble structure which will symbolize the important place held by the Christian faith in the life of the community." In endorsing the Cathedral project Mr. Holland, leader of the Dominion opposition, put himself on record as favoring it also: "The Bishop's desire to erect in Wellington a Cathedral fully in keeping with the traditions of the Christian faith is one that will. I am sure, gain the approbation of all citizens irrespective of creed." Mayor of Wellington, T. C. A. Hislop, also has endorsed the Cathedral proj-

The charm of New Zealand and of Wellington, in particular, is known to all world travelers. It is a country of favorable climate; the natives are a sturdy people, full of many homely virtues. The English settlers brought their Church of England traditions with them and the missionaries have been very successful with the natives, converting many of them to Christianity.

It has been said that without the regenerating power and civilizing influence of the Christian message, the Treaty of Waltangi would never have been signed, and New Zealand with its loyal population might never have become part of the British Empire.

In the new plans for Wellington Cathedral, Architect Wood has abandoned the orthodox cruciform ground plan and large Transepts. Instead there is to be a shorter and broader Nave which will permit the entire congregation to obtain a clear view of the pulpit, lectern, Choir and Sanctuary.

The great tower will not rise from above the junction of Nave and Transepts as first planned but from the entrance end of the Cathedral. Its height will be increased slightly and it will be more ornate in appearance, as indeed will the entire exterior. Thus the rather simple first plans are replaced by all that is most attractive in modern colonial architecture. It will be an example of a new influence in ecclesiastical design, a lovely building wholly modern in conception.

The Wellington Cathedral is to be constructed in steel and concrete, modern materials suitable to withstand the stresses to which great buildings in New Zealand—a volcanic country—are subjected. The architect stated recently that he saw many concrete churches while on his journey through Europe but nothing on the scale of the Cathedral proposed for Wellington.

During the coming year Mr. Wood expects to continue to make refinements in the design of the exterior of the Cathedral but hopes at the close of it, he will be able to show the finished drawings of a great ecclesiastical building, built, as he said, "of the available materials of this country, keeping in mind the youth of the Dominion and those generations that will come after we are gone."

In the official centenary appeal for funds for the new Cathedral, Bishop Holland and his associates recognized that it is not to be erected as simply a memorial of something past, but a living symbol, a center from which will radiate new powers and great zeal for the spread of the Christian faith.

"It will be the Cathedral of the

whole Diocese," they stated in the appeal, "the token of Diocesan unity and the pillar of Diocesan strength. To realise the great vision of a Diocese going forward with new strength, Synod resolved that the counterpart of a great Cathedral should be a Fighting Fund to aid church work wherever help was needed. For lack of such a fund the work of the Church in the Diocese of Wellington is much hampered."

There is sturdiness about the term "The Bishop's Fighting Fund." One feels that these good soldiers of the Cross in far off New Zealand realize the extent of the battle that must be waged to make the world safe for

Christ.

The purpose of the "Fighting Fund," it is understood, is to provide

a capital sum, the interest from which would be applied in loans and grants wherever the need was most pressing and also permit the creation of what is to be called a "Compassionate Fund," for the help of sick and disabled clergy and to further such other religious, charitable, or educational objects in the Diocese of Wellington, as the Synod shall in its discretion from time to time approve.

On such sound foundations of community interest, fervent faith, and devotion to the cause of Christianity will Wellington Cathedral be built. American Churchmen wish their fellow Cathedral-builders Godspeed in their chosen task. May the next century of New Zealand's history be even more under God's control than the one which will end in 1940!

E. E. P.



CRECHE DRAWS YOUNG PILGRIMS TO THE CHILDREN'S CHAPEL

The Christmastide observance in Washington Cathedral began when thirty-six children of clergy and lay staff members marched to the Children's Chapel, each carrying a figure to be placed in the Crèche (the miniature manger had been made by workmen on the grounds force).

## A Christian Minister's Message to the Jews\*

By the Reverend Anson Phelps Stokes, D.D., LL.D., Canon of Washington Cathedral

COUNT it a privilege as a Christian minister to be invited to preach at this beautiful Sabbath service of the Temple of the Washington Hebrew Rabbi Simon Congregation. favored us by reading the Old Testament Lesson at a special service in Washington Cathedral, and I am glad to return the courtesy. Jews and Christians differ in some important respects, but let us be profoundly thankful that we worship the same God: that we honor alike the old Hebrew Scriptures; and that the moral code attributed to Moses, the great pronouncements of Isaiah and other early Prophets, and the Psalms of David are read as much in Christian as in Hebrew services. We feel profoundly grateful to the Jewish people for giving us the Founder of our religion. We remember that He was brought up in a consecrated Jewish home with worship in synagogue and temple. It is well for us at such a tragic time as the one through which we are now passing to remember these and other ties which bind us together. We are all seeking the Kingdom of God.

It is inevitable that every thoughtful Christian should express deep sympathy for the ancient people of Israel now undergoing such cruel injustice and persecution in certain parts of the world. In this suffering Jews and Christians alike share because of our common humanity and because many of the sufferers, although partly Jewish in origin, are Christian in their religious faith. We pray for these poor, afflicted, dispossessed victims of intolerance in our daily and Sunday services, and ask God that men filled by His Spirit may stay the hand of the

avenger and persecutor.

But I would have our thoughts today dwell not primarily on the horrors recently enacted in Germany, but rather on what we can do in this country to prevent the development of intolerance here and to aid the afflicted of all nations. Indeed, your Rabbi, in inviting me to speak to you this morning has chosen my theme: "A Christian Minister's Message to the Jews." Although the invitation came to me late Thursday evening when my schedule for the week-end was already a full one, I accepted without hesitation because of my desire to express the sympathy of Christians for their Jewish friends, and to say a word that might possibly be of some help. I shall confine myself to two warnings and two positive suggestions.

First of all, as to the warnings: Do not lose faith in God or man.

I can well understand that when such shocking things happen as have recently occurred, even pious Jews, belonging to a people which has suffered much in the course of the ages, may be tempted to lose their faith in the Divine power ruling the world and even in humanity itself. But if this point of view should prevail, it would be an even greater calamity than what has been happening abroad. The Prophets of the Bible frequently tell us that we must fear the destruction of the soul more than that of the body. And I am convinced that it is only through a revival of religion with its emphasis on

<sup>\*</sup>Radio address delivered by the Secretary of the Committee on Religious Life in the Nation's Capital, over Station WMAL—the "Evening Star Station"—in Washington on November 19, 1938, a few weeks before Rabbi Abram Simon passed away.—Editor's Note.



Harris & Ewins

RABBI ABRAM SIMON-LATE LEADER OF THE WASHINGTON HEBREW CONGREGATION

belief in one God who is Father of all men, rather than belief in some tribal or racial god—a belief from which the Hebrew people early freed themselves—that we can overcome the social difficulties of our time. I put, then, first among the needs of the day a revival of an intelligent and vital faith in the God revealed to us by Prophets of the Jewish people. It is because of the decline of such faith that men develop the persecuting spirit, and it is likewise often due to such decline that men have become Marxian Communists.

And with this faith in God must of course go a faith in our fellow men. Most people agree that the Fatherhood of God and the brotherhood of man represent the foundations of all worthwhile religion. The fact that individual men have gone back on their birthright must not blind us to the teaching of the Book of Genesis, that God "created man in his image and after his likeness", and that consequently there is a spark of the Divine in every human being—a spark that

can be fanned into a flame of glowing love. And may I say that in spite of recent events abroad and some disturbing factors in this country, I firmly believe that there never was a time in the world's history when so many thoughtful Christians were interested in Jewish welfare. We Christians feel profoundly grateful to the Jews for helping to keep alive in a mad and sceptical world the fundamental truth of the existence of a righteous God and the vital importance of the moral law. We recognize the contributions which you have made to thought and life in this country. We share with you a passionate devotion to religious freedom We Chrisunder our Constitution. tians have not given up faith in our Jewish fellow citizens, and do not want them to give up faith in us. So my first warning to you this morning is: Do not lose faith in God or man. Such faith is essential for the personal and social salvation of the world.

My second warning is closely related to this: that you should not fall into

### MEMORIAL TRIBUTE TO RABBI SIMON\*

By the Bishop of Washington

"There is a prince and a great man fallen this day in Israel." These words spoken of a great leader in ancient times fitly apply to him whom we mourn today. They

express the deep and stirred emotions of this entire community.

Standing in this place where his eloquent voice was wont to be heard, we are awed by the silence of his gracious lips. Their last message was expressive of the breadth and comprehensiveness of his love for men and women of every class and name. He could say with the Latin poet, "I am a man and nothing that is human is alien to me."

Dr. Simon's sphere of influence was not narrowed by the restricting walls of any section isolated group. He was a prophet, not alone to his cherished people here in this Synagogue; he was a prophet for every good cause that concerned the well-being of his fellow men. Every worthy enterprise challenged his ready support. Civic duty

and religious faith found in him a high exemplar.

His brethren of every name throughout the city cherished his warm friendship, his kindly, cooperative spirit, his winsome ways, and his deep and compelling affection. Every man respected the depth of his scholarship, the fine consistency of his life, and the zeal with which he gave himself to every good cause. The closer intimacy of our clerical life has sustained a great loss. His place will be hard to fill.

Of him the poet's words are true:

"His life was gentle,

And the elements so mixed in him That nature might stand up and say to all the world,

This was a man."

<sup>\*</sup>Summary of address delivered at his funeral service in the Temple of the Washington Hebrew Congregation on December 27, 1938.

the habit of condemning a whole nation because of the cruel intolerance of

certain individuals.

There is nothing more unscientific and unethical than a certain tendency in our time to denounce large racial and religious groups as such. Just at present the denunciation is centered mainly on the Germans. A few months ago it was centered on the Japanese; a year or two ago on the Italians. A little over a century and a half ago it was centered, for Americans, on the British; frequently it has been on the Roman Catholics or the Negroes. Now, such broad and sweeping denunciations are, in my judgment, never fully justified, and often do grave injustice. When people tell me that they wish that all the Germans were put out of existence, or that a tidal wave would sweep Japan off the map, I disagree entirely, for selfish, heartless, and imperialistic as the leadership in these two nations seems to be today, I do not for a moment believe that the mass of thoughtful Germans, in their heart of hearts, believe in Herr Hitler's cruelty to the Jews; nor do I believe that the majority of thoughtful, well-informed Japanese approve of the undeserved agonies being afflicted today in China. We must get over this habit of reckless denunciation of any large racial or religious group, and the Jews of all people in the world should be the ones to be most careful about it, for it is this tendency on the part of many to denounce a whole group with inherited traditions, rather than merely individuals in it, that has brought this great people into such terrible straits. We must get into the habit of judging individuals more as individuals, although, of course, we have a perfect right to denounce governments in power that are guilty of acts that show no respect for the decent public opinion of mankind.

I ask you then, in spite of all your suffering, not to fall into the habit of losing faith in God and man, or of condemning the German people as such, for I am sure that there are millions of

them who do not sympathize with the cruelties now being perpetrated.

Now let us turn from two warnings to two positive suggestions: and here my first advice to you is to study the causes of antagonism to the Jews, and as far as possible, to remove them.

It is an old saying that where there is much smoke there is usually some Consequently self-examination does every individual and every de-nomination and every race good. The American nation has in a great Jew, whom I had the privilege of calling a friend, a striking example of what I mean, namely the late Justice Cardozo, who consciously and with noble success devoted his life to overcoming the record of a near relative believed guilty of dishonorable conduct as a Judge in New York. In the same way we should. as Americans, examine ourselves so as to overcome "whatever is amiss in the temper and disposition of our lives." We are inclined, as a people, in spite of all our virtues, to be intellectually superficial, rather boastful and jingoistic, and far too often financially and politically dishonest. Now we can only best develop ourselves as Americans if we know what the world has thought of our faults as well as of our virtues. I feel the same about my own religious body-the Episcopal Church, I am proud of it, thankful for its beautiful liturgy, its balance, its cultural tradition, its fine sympathies, but I am well aware that it has defects, and I can help it the most if I recognize them. Now this same principle applied to the Jewish people means self-examination with a view to removing causes of friction and antipathy, as urged in that beautiful recent book by Rabbi Lazaron "On Common Ground." My first positive advice to you, then, this morning is to study the causes of antagonism to your people and do what you can to remove them. That they have been exaggerated is no reason for overlooking them entirely.

My second and last positive suggestion is to overcome evil by good.

Your own Prophets have laid the

foundations of the truth of the power of self-sacrifice and suffering in the perfection of character and in overcoming the evils of the world. Little is accomplished by denunciation; nothing by recrimination. In the long run the quiet dignity and devotion to truth as God gives each man to see the truth must triumph. Personal character and devotion to the welfare of our fellow men are in the last analysis the surest guarantee of our being treated with respect and consideration. have time and again seen Jews overcome prejudice against their group by their sheer goodness, effective citizenship and culture. I remember with deep gratitude Jewish friends of my youth in New York and of my early manhood in New Haven who through uprightness and unselfish patriotism commanded absolute respect. It is so in this community. I think of the Rabbis of this Synagogue and many other persons bearing honored Jewish

names in our civic and welfare work, By their character and devotion to high ideals they render a service to the Jews and to the citizens of the Nation's Capital for which we cannot be too grateful. They make their group respected by what they are and do. They overcome evil by good.

Now, of course, if there is any truth in my two warnings-that we should not lose faith in God or man, and that we should not fall into the habit of condemning whole races or nations; and in my two suggestions-that we should study the causes of the antagonism to the Jewish people and try to remove them, and that we should overcome evil by good, then there is nothing that will help so much as the practise of prayer and religion. must all return to recognizing in life and worship the supremacy of God which the Jewish prophets proclaimed. "Seek ye first the Kingdom of God and His righteousness.'

# "THE GLORIFICATION OF GOD IN BEAUTY AND ADORNMENT"

MY DEAR BISHOP FREEMAN:

Deeply stirred and exalted by the two services which I attended in the new Cathedral Choir and Sanctuary,\* I find it a great pleasure to offer my sincerest congratulations upon the dedication of this noble edifice. Yours is a justifiable pride in the triumph of your vision and inspiring energy and determined leadership. The Rabbis of the Talmud, in commenting on the sentence, "This is my God and I will exalt Him" of Moses' Song at the Red Sea, added that this means the glorification of God in beauty and adornment. How nobly your structure illustrates this homily!

The artistry of the architecture and

the impressiveness of the services are tribute to the superb audacity and spirited courage which ventured to defy the skepticism, defeatism and depression by pushing ahead with undaunted faith the magnification of God as a Symbol of the faith that moves mountains. I rejoice in your spiritual triumph and in the valiant support of your Church.

I pray that our Father may grant you the power, the length of years, the strength of mental clarity and the ardent appeal to earnest men and women to see with your own eyes the completion of this majestic edifice.

With hearty good wishes, I am,

Cordially yours,
(signed) Abram Simon,
Rabbi of the Washington
Hebrew Congregation.

<sup>\*</sup>Opened for public worship on May 5, 1932; this letter appeared in the Midsummer 1932 issue of The Cathedral Age.—Editor's Note.

# Blessing of the Home\*

#### AT THE ENTRANCE

In the Name of the Father, and the Son and the Holy Ghost.

V. Our help is in the Name of the Lord.

R. Who hath made Heaven and Earth.

V. O Lord, hear our prayer.

R. And let our cry come unto Thee.

#### LET US PRAY

Almighty God, who has mercifully promised to hear the prayers of Thy people who call upon Thee, we beseech Thee Graciously to bless this House which we dedicate to Thy honour and service, and make it the abode of purity, peace and truth. Watch over Thy servants in their going out and their coming in, and direct their footsteps ever in the way of Thy commandments; through Jesus Christ our Lord. Amen.

We beseech Thee, O Lord, to make those who dwell in this place of one heart and of one soul, that knit together in true fellowship here on earth they may finally attain to the company of Thy saints in heaven; through Jesus Christ our Lord. Amen.

#### IN THE LIVING ROOM

Almighty God, the fountain of all wisdom, bless we pray Thee this room, where those who dwell in this house will spend much time of leisure. Grant that each one ever may remember Thee and rightly divide their time in pleasure and worship, that truth and faith may be built up in each one, to the glory of Thy Name, through Jesus Christ our Lord. Amen.

### IN THE DINING ROOM

- V. The eyes of all wait upon Thee.
- R. And Thou givest them their meat in due season.
- V. Whether ye eat or drink, or whatsoever ye do,
- R. Do all to the glory of God.

<sup>\*</sup>When the Editor of The Cathedral Age and his family moved into their then new house, located a mile west of Mount Saint Alban, two years ago last Eastertide, the Rector of St. Alban's Parish Church on the Cathedral grounds suggested a simple service for "Blessing of the Home." He accordingly conducted this service in the presence of neighbors, friends, and associates on the Cathedral staff. going from room to room in his vestments. In the thought that members of the National Cathedral Association may be interested in committing their homes, new or old, to God's protection and care, the order of service is presented as a New Year message. It can be detached, conveniently, from the magazine and mimeographed copies made for all those participating in the service.—EDITOR'S NOTE.

### LET US PRAY

Almighty God who givest us all things richly to enjoy; Grant Thy servants with thankful hearts to partake of Thy bounty, and gladly to distribute to the wants of others; through Jesus Christ our Lord. Amen.

Almighty God, who giveth to Thy children all things richly to enjoy, we ask Thy blessing upon the daily food provided here for bodily sustenance. May it always be received with thankful hearts and this gratitude showed forth in lives devoted to Thy service. Grant this for Jesus Christ's sake. Amen.

### IN THE BED ROOMS

- V. Save us waking O Lord, and guard us sleeping;
- R. That awake we may be with Christ, and may sleep in peace.
- V. He that keepeth Israel
- R. Neither slumbereth or sleepeth.

### LET US PRAY

O God, who has ordained the day for labor, and the night for rest; Bless, we beseech Thee, these sleeping chambers. May Thy holy angels defend Thy servants from all temptations of the enemy, that refreshed with sleep they may diligently fulfill Thy will, until they come to serve Thee day and night in Thy heavenly kingdom; through Jesus Christ our Lord. Amen.

O God, the protector of all who trust in Thee, who has given the day for our labor and the night for our rest, guard this house with Thy presence. May holy angels keep watch over Thy children; that resting in peace and safety they may rise with renewed strength for Thy service. We ask this for His sake, who died for us and rose again, Thy Son, Jesus Christ our Lord. Amen.

O Most gracious God, our heavenly Father, of whom the whole family in heaven and earth is named, who givest all good gifts unto Thy children; We beseech Thee in behalf of this house, that Thou wouldest vouchsafe to bless, sanctify and hallow it with Thy continual presence. May health and sanctity, purity and humility, gentleness and obedience; the keeping of Thy laws and thanksgiving to God, ever abide within these walls. Bless those who shall at any time occupy this house. Bless them in their going out and their coming in; in their duties and studies and recreations; in their food and rest; in their conversation and their silence; in the rising up and lying down; and grant that the words of their mouths and the meditations of their hearts may be always acceptable in Thy sight. Comfort them, O Lord, in sickness, sustain them in the inevitable sorrows of this transitory life, be with them in the hour of death and in the day of judgment. May angels of light here abide, henceforth to guard this dwelling and its inhabitants from all evil; through our Elder Brother, Thy Son, our Lord and Saviour Jesus Christ. Amen.

### THE LORD'S PRAYER

May the blessing of God Almighty, the Father, the Son, and the Holy Ghost, and the presence of His holy angels abide in this place forever. Amen.

# New York Cathedral Has Happy New Year

Extracts from Sermon Preached to Announce Completion of Special Building Fund\*

By the Right Reverend William T. Manning, D.D., LL.D.

UST one year ago, on January 2nd, 1938, here in this pulpit I made my appeal for this opening of the great Cathedral interior and expressed my hope that it might be ac-The Mayor of our city complished. with a committee of representative citizens gave his earnest support to the undertaking and has given his personal thought and his great influence and help in the effort to raise the funds. I must mention also with sincere appreciation the notable and important help given to this undertaking by our leading newspapers here in New York, and by the press in general. Editorials, articles, and helpful notices have appeared in papers and periodicals both secular and religious in many parts of the country.

There have been many difficulties There have been many and obstacles. other appeals for good causes and urgent needs. It is the general judgment that there has never been a more difficult time to raise money for religious, social, and charitable causes than during this past year. I am therefore the more thankful and happy to be able to tell you today that the required sum of \$435,000 is now fully in hand and that the work is already going forward. We have indeed something more than \$435,000 given and pledged, and it will all be needed for we must keep in mind the fact that the sum of \$435 .-000 now in hand is only the minimum amount required for this work. It carries us to our main objective. It will enable us to complete the main fabric of the Sanctuary and Choir and to

open the great Cathedral interior but it will leave some very important parts of the Sanctuary and Choir unfinished. \* \* \*

Owing to the length of time it has taken to raise the necessary funds the work cannot, of course, be finished by the time the World's Fair opens but it is beginning at the first moment possible and will be carried forward as rapidly as may be. Plans are already under way for transferring all the Cathedral services into the Nave until this work on the Sanctuary and Choir is completed. A great temporary Altar will be at once erected in the Nave with other adequate arrangements for the services. Mr. Ernest Skinner, the maker of the Cathedral organ, is undertaking to remove into the Nave a part of this great instrument which will be amply sufficient. Although these arrangements will be temporary, the services in the majestic Nave, the great completed portion of the Cathedral, will have a far more impressive setting than they now have in the in-

### A PLEA FOR THE APOCRYPHA

Dean Milo H. Gates, of the Cathedral of St. John the Divine, New York City, recently said:

City, recently said:
"I make two pleas this morning—
the first is for a practicable Bible,
by which I mean a Bible so printed
that it can be read. . . .

"And then, I plead for a complete Bible. There is one on the lectern of this Cathedral. It has the Old Testament and the New Testament, and what I like to call the Intermediate Testament—sometimes called the Apocrypha."

<sup>&</sup>quot;The Bishop of New York chose his text for New Year's Sunday from the Revelation of St. John the Divine, 19:6—"The Lord God Omnipotent Reigneth."

complete Sanctuary and Choir and within the bare temporary walls of the Crossing, and the Nave will give a seating capacity several times as large as that which the Crossing now provides.

As the New Year opens we give thanks for another great and important step in the progress of this Cathedral, and its accomplishment in these difficult times is a striking evidence of faith in God, of the power of religion today, and of the fact that in this vast metropolis, with its population representing almost all the nations, and with its multitudinous interests, there is a deep concern for the things of God and of the Spirit. It is an interesting fact that a large part of the amount raised has come in small contributions expressing the personal interest of a great number of people.

Let me quote again the words spoken to me a short time ago by one of our best known citizens and business men. "If this effort to open the Cathedral can succeed here in New York, in these times," he said, "I will acknowledge that the Church has a power which I did not believe that it still possessed.' The effort has succeeded. The great interior of the Cathedral will be opened. And its opening will be a Witness for God which will be felt throughout our land and which will be noted all over the world, for whatever New York does is taken note of everywhere.

I say again, as I have said many times, that it is a significant, heartening, and moving thing that at this time when in some places we see a return to barbarism and to almost incredible racial and religious persecution, when in some countries efforts are being made to destroy religion, and by the same token to extinguish human freedom, here in the metropolis of our country we are building one of the greatest Cathedrals ever erected as a Witness of our faith in God and in the future. To all men, and to all nations, this Cathedral proclaims that the Lord God Omnipotent reigneth, and that the one and only solution for our problems, national and international, the one and only answer to the need of the whole world is the Way offered to us by the Lord Jesus Christ and the building of His Kingdom in the hearts and lives of men.

I know that you all rejoice with me that we can now undertake this work, that you will be eager to have part in the services soon to be held in the great Nave, and that you will look forward with highest anticipation to the day not far distant when, with the Sanctuary and Choir completed, the whole interior in all its majesty will be open and in use for the worship of God and for the blessing of all who enter its ever open doors.

This Cathedral here in New York has the opportunity to be one of the greatest missionary influences, and one of the greatest agencies for evangelism, in the world today. Let it be our aim and our prayer that it may more and more be so.

### THE WORLD'S GREAT NEED By the Bishop of New York

"The one great need of this world is a fresh realization of the Majesty and the Presence and the Rule of the Living God. We need today everywhere a mighty proclamation, a mighty reminder, that God is over all of us; that His Law is supreme and inescapable; that, as individuals or as nations, if we defy Him we perish; that 'the Lord God Omnipotent reigneth.' It is the Reality, and the Power, and the Law, of the Eternal God which all rulers, and all governments, and all people everywhere, need now to have brought home to them."

# Nearly a Million Christmas Greetings

HE demand for 1938 Cathedral Cards was, literally, more than twice as great as it ever had been Members and friends will rejoice to know that the efforts of the National Cathedral Association are so successful in helping to spread the true Christmas spirit.

Many commendatory letters received from friends throughout the world are hereby acknowledged again with gratitude. Plans already are being made to insure that the 1939 series will be equally, if not more, attractive. selection of subjects, legends, and art decorations takes many months; and more than a dozen people, including the Bishop of Washington and the Dean of the Cathedral, have an active part on the informal jury.

The three most popular cards last season were: Panel of the Reredos in Chapel of the Holy Spirit, Washington Cathedral; Sistine Madonna by Raphael, with calendar; and Madonna of the Roses by Bouguereau, with a quaint old legend from England. So great indeed was the demand not only for these three but other cards that many of the subjects were reprinted twice. Still it was impossible to supply all the cards requested.

Despite the increased call for cards (which obliged the small staff of trained assistants to work under tremendous pressure) the season's project was carried through to the satisfaction of practically every one. Hundreds of letters commending both the cards and the service have been answered; and although nearly 50,000 letters were received in ten weeks, only 44 contained criticism or complaint. That the Cathedral cards fill an actual need in the spiritual and aesthetic life of many people is proved by the many sincere and unsolicited communications received from individuals in all parts of the country. One of the most unusual letters came just as THE CATHEDRAL Age was going to press:

"You will be interested, I think, in the enclosed photograph showing the use we made this year of one of your Christmas cards—the one which was used as a cover on the box which enclosed the cards. The picture shows our home and the enlarge-ment of the card for an outdoor Christmas and New Year display.

"My boys and I did the work. The card was enlarged to a height of nine feet and a width of six feet. The enlargement was on

translucent glass, and silhouette the W a s painted on both sides of the glass in black enamel. The lantern had a red flame and amber glass, the halos were of gold, the brighter gold for Infant Jesus, and the spaces between the hav were colored with blue and green. The lettering was bright red excepting the initials, which were of gold.

"Best wishes for the continued success this beautiful religious work which you are doing.

Yours very sincerely, (Signed)

FREDERICK DOYLE, Chicago, Illinois."



WITH THE COMMUNITY CHRISTMAS CARD



JOSEPH R. SIZOO

O fill vacancies on the Council of Washington Cathedral, which consists of thirty members including the fifteen trustees comprising the Chapter, the Bishop of Washington announces the following appointments, all of which have been accepted:

The Reverend Joseph Richard Sizoo, D.D., Pastor of the Collegiate Church of St. Nicholas at Fifth Avenue and 48th Street in New York City, is known to many friends of the Cathedral because of his long pastorship at the New York Avenue Presbyterian Church in Washington. He was born in the Netherlands, coming to the United States at

OSCAR F. BLACKWELDER



# Four New Members Elected

the age of seven, and was educated at the Auburn Park High School in Chicago and Hope College in Holland, Michigan. After graduation from New Brunswick Theological Seminary in 1910, he took postgraduate work at Columbia University. Ordained to the ministry of the Reformed Church in America, he served as a missionary in Southern India, and then became minister of the First Church in Walden, New York, from 1911-17, and of the Second Church in Somerville, New Jersey, from 1917-24, when he came to Washington.

Since 1923 he has been summer minister for the American Church at The Hague in Holland. During the World War Dr. Sizoo served as an Army Chaplain in the Overseas Service of the Y. M. C. A.

He is the author of several volumes including, "Abraham Lincoln, — A Heritage and a Hope," "Where Abraham Lincoln Went to Church," and "The Faiths of the World and Our Faith."

The Reverend Oscar Fisher Blackwelder, D.D., pastor of the Lutheran Church of the Reformation in Washington since 1933, has served several times as delegate to the Biennial Convention of the United Lutheran Church. After graduation from Roanoke College, Virginia, and the Southern Lutheran Theological Seminary at Columbia, South Carolina, he took graduate work at Union Seminary in New York and at Columbia University.

Before coming to Washington his other pastorates were at Virginia Heights Lutheran Church in Roanoke, and Christ Church in Baltimore. Dr. Blackwelder is a member of the Commission on Evangelism of the Federal Council of Chur cities as a men Preaching Missi ship of Dr. E. S 37; and is servi for the National 1940. He has given ferences for past students in varie try, having been of the Luther Le also chairman o Young People's Lutheran Churel

When asked t appointment for Dr. Blackwelder

"For a number of interest in and en Cathedral and who become a member cil, I accepted profriendship of I years and since among my most a Freeman, Canon Sthe personal side dral Council is not the opportunity at the composition of the composition of the Christian it of the Christian makes and life."

Waldron Faul recently complete at St. Albans, the School for Boys, prepared for con-School, Washing ter completing to cal engineering Scientific School for a year at the and then decide ture. Mr. Faulk fices of R. H. D. Sawyer in New

# te to the Cathedral Council

he visited many hur men of the National mer the leaderlissi y Jones in 1936-E. S the Committee ervi thing Mission in nal neh time to cons gi Worth and college past arts of the coun-ionary Secretary vario been r L of America and n o le's Commission of for the United

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ber o nd en d wh n I have had much m for Washington invitation came to e Cathedral Cound proof I I have prized the Powell for many to Washington friends are Bishop ost v non S side nd Mr. Lewis. But rvice on the Catheis notity :
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for r dy so appealing as allenge of the enmeents cooperative at type and is a ring the impact of on the national

Faul architect for the plete tivities Building is, th orn in Paris and at the Gunnery oys, r co hing Connecticut. Afng t urse in mechanie Yale Sheffield ing ehool 1919, he studied the Graduate School ecide no into architecaulk worked in the of-H. D. Jr., and York & New t City, then re-

turned to the Yale School of the Fine Arts where he received his degree in 1924. He was awarded the Yale American Institute of Architects medal and the Alice Kimball English Travelling Scholarship. On his return from Europe he worked in the offices of James Gamble Rogers and Leigh French, Jr.

Having opened his own office in New York in 1927, he moved to Washington in 1934. His work has consisted largely of residential and educational buildings, including the Avery Coonley School at Downers Grove, Illinois; the Madeira School at Greenway, Virginia; Strong Hall at the George Washington University, and the Young Women's Christian Association dormitory in Washington (both in association with Alexander B. Trowbridge, a former member of the Cathedral Council); the Hall of Government for the George University, and other structures. He has been appointed recently as consulting architect for Vassar College.

Walter Beaumont Clarkson, Vice-President of the Chesapeake and Potomac Telephone Companies, has been interested in the Cathedral enterprise for many years, and is a Trustee and Treasurer of the National Cathedral Association. Born in Fauquier County, Virginia, he is a direct descendant, on his mother's side, of the Reverend Leigh Massey, who was rector of historic Pohick Church at the time George Washington was a member of the vestry. Mr. Clarkson received his education at William and Mary College, George Washington University, and the National University.

He is a member of the William and Mary Alumni Club and the University Club in Washington, Vice-President of



WALDRON FAULKNER

the Travelers' Aid Society, and has long been a member of St. Alban's Parish Church on the Cathedral grounds. His entire business experience has been in the telephone industry. Since 1930 he has been Vice-President of the Chesapeake and Potomac Companies, operating in Maryland, Virginia, West Virginia and the District of Columbia.

Mr. Clarkson makes his home at 3120 Woodley Road, Northwest, a short halfmile below Mount Saint Alban. He has been one of the leaders for the last two years in the Membership and Maintenance efforts for the Cathedral in Washington.

> WALTER B. CLARKSON Harris & Ewing



SOULS of the righteous in the hand of God,
Nor hurt nor torment cometh them anigh;
O holy hope of immortality!
To men unwise they seemed to die:
They are at peace. O fairest liberty!
On earth chastened by love's rod,
As gold in furnace tried;
So now on high they shine like stars,
A golden galaxy.—Wisdom 3:1-8.

### "In Memoriam"

### WILLIAM CABELL RIVES, 3RD

Full of years and Christian graces, Dr. William C. Rives, 3rd, member of Washington Cathedral Chapter since 1905 and anonymous donor of the Peace Cross erected on Mount Saint Alban in 1898, entered the Church Eternal on December 17th, at his residence, 1702 Rhode Island Avenue, N. W. He would have been eightynine years old on his next birthday. The end of his extraordinarily useful life came peacefully, due to the infirmities of age.

The funeral service was conducted in the Bethlehem Chapel on December 21st by the Cathedral clergy and the Reverend F. A. Parsons, rector of Ascension Parish in Washington, of which Dr. Rives had long been a mem-

The Bishop of Washington paid tribute to his venerable colleague in the following statement issued to the

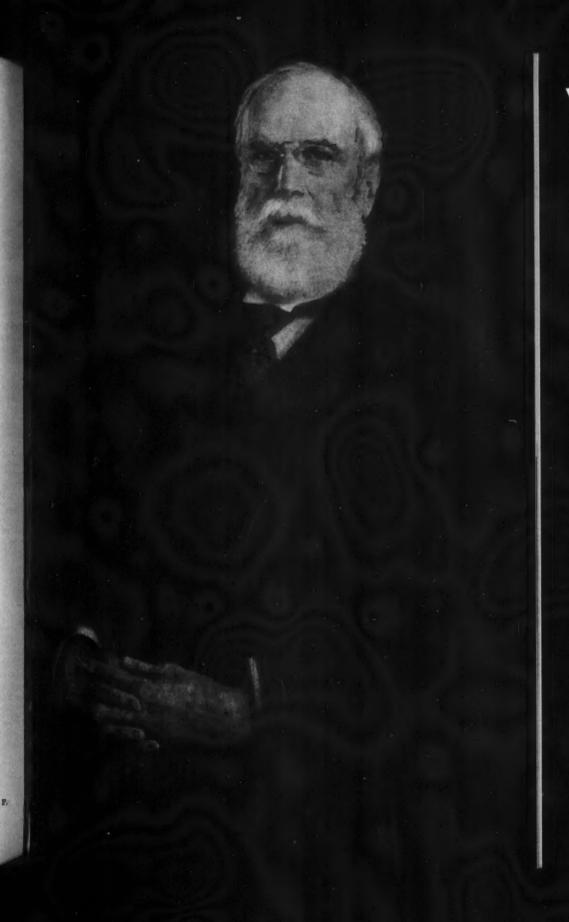
press:

"The death of Dr. Rives removes one of the kindliest and most generous of the Christian philanthropists the city has known. The extent of his benefactions will never be revealed because of the modesty that Characterized his giving. As his Bishop and friend, it has been my privilege to know something of the

broad extent of his benefactions. Among the laymen of this Diocese he will forever hold a conspicuous place, not only for his fine generosity, but for the nobility of his character.

"Dr. Rives was in the very best sense a Christian gentleman. Delicately refined, with a mind stored with rich treasures of knowledge, he gave the major part of his active life to works of mercy and charity. An intimate friend of Dr. Henry Yates Satterlee, he followed him here when the first Bishop of Washington came to this city, and from that time on until recent years, he was one of the most active and devoted of the Cathedral trustees.

"Washington Cathedral was a major interest in his life, and that interest was expressed in gifts of great magnitude. It was one of his large gifts that made possible the building, in part, of the Great Choir and one of the four piers of the Crossing. He served with fidelity, not only on the Chapter but on the Building Committee. With his extensive knowledge of ecclesiastical art, he contributed much to the refinement of the Cathedral structure. As one of my chief advisors in the



administration of both the Cathedral and Diocese he did much to promote the work, especially of the smaller and needy missions of the Church.

"All who knew Dr. Rives were made the better and the stronger for

his friendship."

In thinking of Dr. Rives' life and service to the Church, one is reminded, instinctively, of his gracious wife, Mrs. Mary Rhinelander Rives, who died on February 14, 1932. She was the sister of the Right Reverend Philip Mercer Rhinelander, D.D., LL.D., first Warden of the College of Preachers, who has made his home with Dr. Rives in recent years; and of Frederick W. Rhinelander, Treasurer of the New York Committee of the National Cathedral Association.

The first reference to Dr. Rives in "A Master Builder — The Life and Letters of Henry Yates Satterlee" by the late Bishop Charles H. Brent, occurs under date of July 5, 1886. The then rector of Calvary Parish on Gramercy Park, Dr. Satterlee writes to his faithful friend with reference to the Galilee Mission on the Lower East

Side of New York City:

"I feel that I owe a great debt of gratitude to you and Mrs. Rives for your valuable aid and self-denying efforts for that work. You have been larger factors than you dream in its success."

Again in 1905 after Dr. Satterlee had become the first Bishop of Washington, he writes to Mrs. Rives:

"I think of Christ's promise, 'According to your faith be it unto you,' and I shall be most grateful to you and Dr. Rives, if you will remember this object with me in daily intercession. Often when I have faced a blank wall, and conditions to which there seemed no escape, God has suddenly opened a door in the most unexpected way, and I hope He will do so in the pro-Cathedral work in answer to our prayers.'

The spiritual fellowship that existed between Bishop Satterlee and Dr. and Mrs. Rives is exemplified in many other quotations from this interesting

volume.

The unselfish career of Dr. Rives was reviewed, briefly, in the Washing-

ton Evening Star as follows:

"Dr. Rives was descended from a famous Virginia family, his ancestor including Dr. Thomas Walker and William Cabell Rives, both of Castle Hill, Albemarle County.

"Born in Paris in 1850 while his grandfather was serving a second term as Minister to France, Dr. Rives, even as a boy, had the advantage of a rich cultural background which prompted in him a lifelong interest in learning and charity. He was graduated from Harvard University in 1871, then from Corpus Christi College, Oxford and later from the medical schools of Vienna. Returning to America to practice, he served for many years in hospitals at Newport, R. I., and in New York.

at Newport, R. I., and in New York. "The work at Washington Cathedral engaged his support from its beginning. He was the anonymous donor of the Peace Cross, dedicated on October 23, 1898, by Bishop Satterlee and President William Me-Kinley to mark the end of the Spanish-American War. Also, he contributed generously to the building of the Great Choir and Crossing. His services to the Diocese of Washington likewise included assistance to the Church of the Ascension, the Episcopal Eye, Ear and Throat Hospital, St. Anna's Episcopal Home, the Home for Incurables and other institutions. He gave large sums of money, as well as valued counsel and advice, to the Washington Committee for the Cathedral under the late Right Reverend Alfred Harding and Bishop Freeman.

"Meanwhile, for more than three and a half decades, Dr. Rives attended the poor of the city, providing them with financial and medical aid alike. He was a trustee of the Associated Charities and one of the most notable benefactors of the Community Chest, but his private gifts, generally concealed, were equally generous. It was said of him that he never had learned how to ignore

a human need."

#### THOMAS HENRY WATSON

One who loved Washington Cathedral dearly and brought a spirit of devotion to its worship ended a long and useful life on December 4, 1938, when Thomas Henry Watson, head verger of the Cathedral for many years, died at his home in the National Capital. He was eighty-eight years old. Almost to the end he was able to return to the Cathedral frequently where his greatest joy was to talk with the pilgrims, record their numbers, and rejoice in the interest they manifested in the edifice so close to his heart.

Mr. Watson, a life long Churchman, imbued with religious teachings from his childhood, had served as lay reader for the early congregations at St. Agnes Chapel of which he was one of the founders. But his chief joy was in his Cathedral post where his service earned the simple eulogy pronounced over him by the Bishop of Washington at his funeral service in Bethlehem Chapel:

"His modesty and self-effacement made him valued by us all. He was, in fact, a high exemplar of what happens when we are faithful to little things. Mr. Watson preferred to be 'a doorkeeper in the House of the Lord' and we shall always be grateful for his stewardship and guardianship."

The funeral procession was marshaled by James P. Berkeley, Mr. Watson's successor as head verger. The office for the burial of the dead was read by the Dean, assisted by Canon Bradner and Canon Stokes.

Born in New York City on December 22, 1849, Mr. Watson came in childhood with his parents to Washington, where they became active in the work of old Trinity Church. Once during a Sunday School parade, President Abraham Lincoln called to marching "Tommy Watson," when a sudden storm came up: "Come here, little fellow,—come in here and protect your banner from the rain." Mr. Watson

never forgot that incident and loved to tell of it in his old age.

Following the family tradition, he learned the trade of a wig maker. Upon his father's death he sold the business and devoted himself to religious interests.

His Cathedral duties brought him into contact with many of the great men of his day; he knew Presidents McKinley, Theodore Roosevelt, Taft, Wilson, and Coolidge and he had a chat with the Prince of Wales, now the Duke of Windsor, when he visited the Cathedral in 1919. Cathedral pilgrims from all parts of the world wrote to him constantly. Bishop Harding once called him the "benediction of the Cathedral," a phrase that well described his loyalty and service.



Harris & Ewing
THOMAS H. WATSON

#### MARY LINCOLN ISHAM

Another good friend of Washington Cathedral entered the Life Eternal on November 21, 1938, when Mrs. Mary Lincoln Isham, granddaughter of President Abraham Lincoln, died at her home in New York City. She was a daughter of Robert Todd Lincoln, eldest son of President and Mrs. Lincoln.

Ever since she came to Washington some years ago and established her home in the old family mansion, 30th and N Streets, N. W., in historic Georgetown, Mrs. Isham had taken a consistent interest in the Cathedral. She became a Master Builder of the Washington Committee, thus contributing her share towards the ministry of this "House of Prayer for All People" in the Capital of the Nation over which her grandfather had ruled at a crucial time in its history. A member of All Hallows Guild, Mrs. Isham paid frequent visits to the Cathedral, having cheery chats with its officials, and always inspecting new items of interest and devotion in the Curator's Office.

Her faith had a quiet depth. Her good deeds for the Church and the State were many. After her passing, it was learned that she had left a generous legacy of \$10,000 to the Cathedral Foundation as an evidence of her

belief in its mission.

Mrs. Isham never saw her distinguished grandfather, for she was born in 1869, four years after his assassination and a year after the marriage of Robert Todd Lincoln to Miss Mary Harlan, daughter of Senator James Harlan. In 1889, while her father was American Minister to the Court of St. James, she married Charles Isham. wealthy attorney of London, who had been educated at Harvard and Oxford Universities. He died in 1919. Mrs. Isham took up her residence with her father and mother in Washington, after a period in New York City, where she served as choir mother of Grace Church for a number of years.

She is survived by a sister, Mrs. Robert Randolph of Washington, the last living granddaughter of Abraham Lincoln, and a son, Lincoln Isham, of

New York.

Mrs. Isham always took just pride in the achievements of her grandfather and possessed many interesting mementoes of his career. At her death the famous Healy portrait of Abraham Lincoln passes into the custody of the United States Government through the will of her mother and doubtless will soon join other historic portraits hung in the White House.

#### JOSEPH MEYNELL

The first funeral service in the Great Crossing was read by the Dean and other Cathedral clergy on December 12th over the mortal remains of Joseph Meynell, of 229 Ascot Place, N. E., Washington, who had been a member of the Cathedral Ushers' Guild for some years. His usual station was the South Transept door on Sunday mornings where he had welcomed thousands

of worshipers and pilgrims.

Representatives of the Guild at the service were William LaMont and J. C. F. Palmer, as active bearers, and Elwood P. Morey, William J. Moore, E. Hayden Gibbs, Henry F. Kunkel and George C. DeWilde, Secretary of the Guild.

Robert G. Barrow played the Great Organ.

Underwood & Underwood

## Washington Cathedral's Ministry "House of Prayer for All People"

The observance of All Souls' Day in November was made more solemn at Washington Cathedral through the singing of "The Requiem," with music by Brahms, by the Washington Choral Society.

This majestic music was rendered reverently by a chorus of 150 voices, assisted by musicians from the National Symphony Orchestra, with Robert G. Barrow, Cathedral choirmaster, at the console of the newly installed Great Organ. The soprano and baritone solo parts were taken by Ruby Potter and by Edwin Steffe, a veteran member of the Cathedral choir. Louis A. Potter conducted.

The congregation of music lovers numbering nearly 2,500 was welcomed by the Dean.

Although it did not blossom at Christmas time this year in accordance with ancient tradition, the famed Glastonbury Thorn put forth its lovely white blooms in time for Thanksgiving day.

The Bishop of Washington and Canon Anson Phelps Stokes of the Cathedral staff took a leading part in the mass meeting on "Religious Freedom and Responsibility in the United States," held under the auspices of the Committee on Religious Life in the Nation's Capital on December 5th in Constitution Hall.

To preserve the religious spirit on which this nation was founded, Bishop Freeman emphasized in his address, is "a task committed to the Church of



every name. It is a part of our proud heritage as a people. It inheres in our Anglo-Saxon conception of orderly government. It may be that we of America with characteristic self-assurance have been careless or indifferent in securing religious freedom to ourselves and our children, but now that it is attacked we are aroused to defend it.

"Two things are clearly evident," continued the Bishop; "First, the exponents or devotees of religion must take their religion more seriously, and they must relate it more intimately to their loyalty to the state and to American institutions. George Washington affirmed that morality and religion were the essential props of civil government.

"These latter years have seen a tragic decline in both morals and religion here in America. This is the root cause of our long-continued depression.

Behind loss of confidence resides a lowered morale and a lowered morale means an inarticulate and inoperative religious faith. We must as a people address ourselves to this serious deficiency in our individual and corporate life."

The Reverend William Murray Bradner, new Canon Precentor of Washington Cathedral, was installed in an impressive service held in the Great Choir on December 22nd. Bishop Freeman officiated, assisted by the Dean.

The new member of the Cathedral staff promised, as he knelt before the High Altar, that he would endeavor "to make this Cathedral Church a House of Prayer for all people, forever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth..."



As he entered the Precentor's stall, Canon Bradner received the "hand of fellowship" from Bishop Freeman, who charged him earnestly about the rights, duties, and privileges appertaining to his office.

For the first time in the history of the Cathedral, the choir of men and boys sang carols on Christmas Sunday from the gallery in the North Tran-

The singers presented an unforgettable sight as they rendered the quaint old carols, unaccompanied by the organ. They might have been from the painting by an old master, so striking a picture did they present in their purple and white vestments against the gray Gothic walls with the great Rose Window, a glorious burst of color, just above them.

A special service of prayer and thanksgiving, to prepare the people of Washington spiritually for the 11th annual Community Chest mobilization, was held in the Cathedral on October 30th.

Community Chest leaders and representatives of the sixty affiliated agencies attended the service. Bishop Freeman, one of the founders of the Community Chest movement while rector of St. Mark's Parish in Minneapolis, introduced the speakers who included Coleman Jennings, president of the Chest; Morris Cafritz and Colonel William O. Tufts.

Deeply personal addresses by Henry P. Blair and by Bishop Freeman featured the service in memory of Harry Lee Rust, long time treasurer of the Diocese of Washington, in the Cathedral on December 6th.

In the procession were many diocesan clergy and a large number of Mr. Rust's relatives, friends, and business associates attended the service. The staff of his firm, the H. L. Rust Company, came in a body.

Washingtonians who appreciate sacred music had the opportunity of hearing two renowned organists play on the newly dedicated Great Organ in the Cathedral recently. The first recital was by Dr. T. Tertius Noble, Dean of New York organists and celebrated as composer of ecclesiastic music, on December 7th. Dr. Palmer Christian of the University of Michigan played a special recital for delegates to the convention of the National Music Teachers Association meeting in Washington on December 29th.

Beginning January 8th, Robert G. Barrow, Cathedral organist and choirmaster, inaugurated a series of eight short recitals after the Choral Evensong services on Sunday afternoons at intervals of three or more weeks. Mr. Barrow prefaces the playing of each composition with brief interpretative comment.

The public is invited to attend all recitals on the Cathedral organ, which has been described as "the most complete instrument of its kind in America."

President Roosevelt sent his military aide, Major H. B. Smith, U.S.A., with a beautiful wreath to the tomb of Woodrow Wilson, in the Bethlehem Chapel, on December 28th, the 82nd anniversary of the birth of the World War President. Bishop Freeman and Canon Bradner met Major Smith at the door and offered prayers when he placed the floral tribute.

The tomb, recessed in the south wall of the chapel, had been decorated with Christmas greens and poinsettias by Mrs. Wilson, who came quietly to the Cathedral on the day before Christmas.

An altar and reredos has been dedicated recently in St. Alban's Parish Church within the Cathedral Close, in memory of Charles Carroll Glover, in whose home the first meeting was held in 1891 to consider plans for building a Cathedral and Cathedral Schools in the Nation's Capital.

## A BRIEF CATHEDRAL COMMENTARY



8. EARLY CHRISTIAN MOSAIC Peacock and flowers (3rd or 4th Century) From Carthage, Africa

ROM time immemorial the peacock has been associated with thoughts of regal dignity and divine beauty. Among the classic ancients, it was especially the bird of the goddess Juno, queen of Heaven, and was called Avis Junonia, denoting its sacred character. Mercury, in one of the myths, by means of music puts Argus to sleep and kills him as he slumbers. The eyes of the dead Argus pass into the tail of the peacock. Here per-

haps is an early thought of resurrection, for the peacock which annually loses and renews its gorgeous feathers served even in those remote times as a symbol of the everlasting cycle of nature; a personification of the fact that the sky is obscured and becomes serene again, that the sun dies and is born again. This thought was so intense that, in those days of lack of experiment, legend said that the actual flesh of the peacock was incorruptible.

The early Christians found in the peacock a safe and subtle means of expressing their conviction of the truth of the teaching of the Master; safe, because their persecutors saw in the im-



10. CARVED PEACOCKS ON GRAPE AND VINE Showing vase and Chi Rho monogram, Reliquary Chapel, St. Appolinare, Ravenna, Italy.

age of the bird merely one of their own forms of art; subtle, because the imagery revealed to the Christian the hope of the Resurrection and of everlasting life which the Saviour Himself not long before had preached. The inscriptions in the catacombs include those of the peacock, often associated with the phoenix which bore somewhat the same symbolic character. Sometimes the peacock is used to represent Christians in general, or saints. In those instances

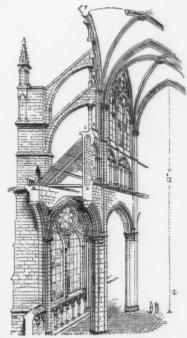


9 (Left). PEACOCKS DRINKING FROM VASE OF THE WATERS OF EVERLASTING LIFE Panel in sculptured relief, 12th Century; Choir parapet, Cathedral of S. Maria. Isolu del Torcello, Italy the head frequently is surrounded with a nimbus.

THE refinement of balance characteristic of Gothic architecture is shown simply in Figure 12. The entire weight of the vaulted ceiling is supported by the vaulting shafts and walls between the windows and finally by the piers of the Nave areade. However, the vaulted ceiling gives a powerful outward thrust which must be resisted or the clerestory walls would be pressed outward and the structure would collapse. This horizontal thrust is resisted and balanced by the flying buttresses and transferred by them to the main buttresses which are of ample depth and weight to transmit this thrust to the ground. Even the apparently decorative pinnacle rising above the main buttress has its purpose, for its weight prevents the upper



11. DETAIL OF ANNUNCIATION WINDOW Showing in the wings of the angel a delicate use of peacock feathers as symbols of the Resurrection, the Bethlehem Chapel, Washington Cathedral



12. ONE BAY OF THE NAVE
Sectional elevation showing nave arcade, triforium
gallery, and clerestory (from Viollet-Le-Duc).
Amiens Cathedral, 13th Century
(See also Figure 7, CATHEDRAL COMMENTARY, Autumn. 1982.

courses of stone being moved out of position. The framework of thrusts and counter-thrusts makes possible the great height of a Gothic Cathedral without the thick walls of a Romanesque structure. It gives an immense volume of internal space with greater strength of construction. Great windows also are made possible by the fact that both the vertical and horizontal pressure from above can be directed through limited channels of support. The triforium is the result of placing a steep roof over the vaulted ceiling of the aisle. Note how the ceiling of the Nave arcade becomes the floor of the triforium gallery; and how the position of the clerestory windows, placed between the buttresses, permits entry of the maximum amount of light.

(To be continued)

## They Also Serve the Cathedral\*

II. James P. Berkeley-Head Verger

By Elisabeth E. Poe

"THERE is nothing really big I do for the Cathedral," said genial James Platt Berkeley, head verger, rather wistfully the other day: "just a lot of little things that some one must look after in order that

all may go well-"

Although he realized it not, in those words Mr. Berkeley had voiced his real service which makes him one of the most valued members of Washington Cathedral's staff. In every memorable service, in the daily round of duties, and in so much that makes and keeps the Cathedral a place of beauty and the coordinated embodiment of the spirit of worship, Mr. Berkeley and his three faithful assistant vergers have an

enduring part.

What the Cathedral means to the head verger and what he means to the Cathedral, is apparent to all as he tells modestly of his work. The Cathedral has been dear to the heart of James P. Berkeley since he first came to Mount Saint Alban to take part in a great service as one of the late Edgar Priest's "singing boys" from St. Paul's Church choir on Washington Circle. Before the Bethlehem Chapel was built, the Cathedral had no choir of its own, and often drew upon St. Paul's, St. John's on Lafayette Square, and St. Mark's, for choristers and songmen.

On that memorable Michaelmas Day of 1907, when the Foundation Stone was laid by the Right Reverend Henry Yates Satterlee, D.D., first Bishop of Washington, in the presence of President Theodore Roosevelt, the House of

Bishops and the House of Deputies of the General Convention and a vast congregation, a choir boy singing "Jerusalem the Golden" in the processional was James Platt Berkeley.

Little did this boy dream that at future great Cathedral services he would have a leading part in the arrangements, the infinite details, and the foresight necessary to prepare and bring them to reverent conclusion. By a curious coincidence, this same boy was to be the crucifer on Ascension Day, 1908, when the first spadeful of ground was broken for the Bethlehem Chapel, a memorial to Bishop Satterlee, who had died on George Washington's birthday a few weeks before.

James P. Berkeley is a native of Washington, the son of Thomas Michael and Amanda Barry Berkeley. After serving as a choir boy, he became an acolyte and finally the crucifer for a decade under the Right Reverend Alfred Harding, D.D., second Bishop of Washington, then rector of St. Paul's Church. All this was splendid preparation for his future service at

the Cathedral.

He was educated in the public schools of Washington and in the Mc-Kinley High School. The love for mechanics he developed at "Tech" led to his becoming a machinist in the Washington Navy Yard, where he served for During the World seventeen years. War, he was assigned to Emergency Fleet service should the call have come. During his constant attendance at St. Paul's, Mr. Berkeley met Miss Elsie G. Faust, whom he married in that church in 1913. Of the three children born to them-Paul, Marguerite, and Richard-it is interesting that the eldest has been for some years one of the Cathedral accountants.

<sup>\*</sup>See THE CATHEDRAL AGE, Volume XIII, Number 3 (Autumn issue, 1938), pages 26 and 27, for first article in this series, with brief biographical sketch of Italo Fanfani sculptor of Cathedral vaulting bosses—Editor's Note.



FROM HIS STALL THE HEAD VERGER QUIETLY OBSERVES IMPRESSIVE SERVICES James P. Berkeley enjoys the esteem of Bishop, Clergy and choir boys alike

as head verger on February 1st, 1924,

Mr. Berkeley came to the Cathedral weeks. He began his work under the late Reverend Doctor William L. Deand he will celebrate the fifteenth anviversary of his appointment in a few the time. High in praise of Dr. DeVries, Mr. Berkeley recalled his precision in ceremonial matters, and his wide knowledge of ritual and music. He said that while Dr. DeVries held everyone to a high standard, he was quick to give praise when it was due, and when anything went wrong, he did not cherish ill feeling toward the offender. He pointed out that Dr. De-Vries was a great believer in the authority of the Church, and that his ordering of the music and other parts of special services set a high example for his successors. Dr. DeVries kept in close touch with the organist and for years had the affection and confidence of the choir boys.

Speaking of choristers, Mr. Berkeley, who now is supervisor of the boys' vestments in addition to his other duties, holds a good opinion of that group. He believes that the choir boy, on the

whole, is just a natural, every-day boy, differing from other lads only because of his vocal gift. The Cathedral choir boys, he declares, are a superior group. It is mutual, for choir boys entertain a high regard for the head verger.

Because of his long experience as a crucifer, Mr. Berkeley is interested in the Cathedral cross bearers and follows their careers closely after their services at the Cathedral are over. He remembers the present organist and choirmaster, Robert G. Barrow, when he was a Cathedral crucifer.

Explaining the office of a head verger, Mr. Berkeley pointed out he is, in one sense, a ceremonial officer of a Cathedral and acts as escort to clergy and notable visitors. The proper place for a verger during religious services is in a seat just below the Dean.

The head verger and other vergers,



Harris & Ewing

UNOBTRUSIVE BUT HIGHLY IMPORTANT ARE DUTIES OF CATHEDRAL VERGERS (Left to right) James Stoutsenberger, Edward Marr, James P. Berkeley, Head Verger; and Spencer Hyde—photographed before Choir Way entrance in the Crypt.

when on duty in Washington Cathedral, wear the traditional Church of England robes of heavy black silk. Mr. Berkeley wears a cassock with this robe at services and carries the mace in processions, symbol of Cathedral authority. Among the duties assigned to the head verger, are the guardianship of the Cathedral as well as its care and cleaning. He must see that all preparations are made for services, find the lessons to be read, and see that everything is in order in chapel or sanctuary. At marriages, the head verger conducts the rehearsals. Mr. Berkeley is fond of saying that he has told such notables as the late Chief Justice William Howard Taft, the late Secretary of the Treasury Andrew W. Mellon and others where to "stand" for such joyous occasions. When sorrow comes. the head verger must keep in close contact with funeral directors to see that all is coordinated for funeral services Under his care also come the flowers at such solemn times.

Now that a force of volunteer Pilgrim Aides is available in the Cathedral, the vergers no longer have to escort visitors through the building, their task being simply to maintain order. Mr. Berkeley declares that the finest of feeling exists between the aides, the ushers and the vergers, thus making possible real coordination between the several groups.

When the President of the United States visits the Cathedral, he is met at the door by the Bishop, the Dean, and the head verger, who then escorts the President to his seat while the clergy rejoin the procession. Mr. Berkeley has rendered such service to Presidents Coolidge, Hoover, and Franklin D. Roosevelt.

The head verger is charged with responsibility of seeing that the Cathedral services begin on time. Cathedral time is exact. In order that this may be true, Mr. Berkeley sees that everything is in readiness for a service half an hour before the time for it to begin. For elaborate services, all is ready

much earlier. He has trained the other vergers to shoulder complete responsibility in such matters, so if he were obliged to be away from the Cathedral on leave, the services would go smoothly just the same.

The head verger is the custodian of the valuable gold and silver communion vessels and other altar furnishings. It is his task to see that candles for the altar lights are in hand and to provide wine and bread used in the communion services. He is also responsible for the Bishop's vestments and assists him in robing at each serv-

The head verger and his assistants have to be alert in giving first aid remedies in cases of sudden illness among the worshipers and pilgrims. Another task is to receive and place memorial wreaths left for the several tombs of eminent Americans in the Cathedral and its Crypt Chapels, Incidentally, Mr. Berkeley declared that nearly all the pilgrims and visitors to the Cathedral ask to see the tomb of President Woodrow Wilson in the Bethlehem Chapel of the Holy Na-

Asked what Cathedral service had impressed him most during his fifteen years of duty, Mr. Berkeley unhesitatingly answered, "the Woman's Auxiliary United Thank Offering at the opening of the General Convention in 1928." In order to get ready for that first great service on the main floor of the unfinished Cathedral (doves were flying through the open windows) Mr. Berkeley and his staff started at four o'clock in the morning to assure the eight o'clock service of Holy Communion and Thanksgiving for offerings totalling more than a million dollars.

Vergers know no hours of duty. They are in their place at the early celebration of Communion on dark winter mornings and often remain after sundown to re-open the doors for an unexpected traveler who cannot come back on the morrow. "They also

serve who wait.'

#### Unofficial Ambassadors of the National Cathedral Association

By Elizabeth B. Canaday, Field Secretary

INCE the purpose of the National Cathedral Association is to interpret and increase the service which Washington Cathedral expresses, those who carry the story of the Cathedral out over the country might well be called its unofficial ambassadors. The committees in the various states who offer their hospitality to speakers from Washington and who provide the occasions when they can deliver their reports might, by the same token, be considered embassies.

In less than five weeks from October 31st through December 1st, veteran ambassadors carried the story of Washington Cathedral to eleven cities seattered from the New England coast to the Gulf State of Texas. These speakers, each distinguished for leadership and eloquence, were Bishop Freeman and Dean Powell of the Cathedral clergy; former Senator George Wharton Pepper of the Cathedral Chapter; the editor of The Cathedral Age; Mrs. Harper Sibley, one of the most gifted orators of the Church; and Mrs. William Adams Brown, National Advisory Chairman of Women's Committees for the Cathedral Association

These emissaries traveled many miles and for long hours. They left behind waiting calendars crowded with other appointments. In each of the cities they visited, loyal Cathedral committees worked many days to prepare for the large audiences that assembled. Both speakers and committees thus gave of themselves because they believe deeply in the urgency of what the Cathedral at the Capital seeks to say to this generation and to others that follow—they believe that the message of the Cathedral to Government leaders and to the people, if heeded, may preserve this country to the Christian civilization for which the Republic has always stood.

Beginning with the appearance of Senator Pepper at Symphony Hall at the time of the "Children's Crusade" oratorio in Boston on October 31st where he addressed 1,200 people, the pre-holiday presence of Cathedral speakers drew unusually large audiences. Three nights after the Boston benefit, more than 200 people assembled at St. Mark's Church in Minneapolis, where Bishop Freeman was formerly rector, to hear Mrs. William Adams Brown, as the guest of the Minnesota Committee, present an address on the Cathedral's relationship to our country's faith. Mrs. Brown's visit was arranged through Mrs. George Christian, regent for Minnesota, and Mrs. Frank Kellogg, Honorary Chairman for St. Paul. For the Minnesota meeting Mrs. Christian provided an unusual preliminary program of music presented by the Church choir under the direction of Stanley R. Avery, organist and choirmaster. This music included the Beethoven Hallelujah Anthem (Mount of Olives) and the following organ numbers: Guilmant's Grand Chorus in march form, Handel's March from Scipio, four of Bach's Choral Preludes, and the Finale from Mendelssohn's First Sonata.

The Reverend Dr. Charles P. Deems, rector of the parish, through whose cooperation the meeting had been arranged, showed the Cathedral slides.

Prior to the meeting the Minnesota Committee were entertained in Mrs. Christian's home at an afternoon reception in honor of Mrs. Brown, when the latter spoke intimately concerning her own vision and hopes for Washington Cathedral. She emphasized the possibility of strengthening its service to the country through the work for a growing membership and the gifts and the prayers of National Cathedral Association members.

A letter from Bishop Freeman to his old Minneapolis friends was read and Mrs. Christian spoke, not only of her hope for many new Minnesota memberships, but also for more gifts of stones to complete the North Porch. Mrs. Christian herself has given many stones not only to memorialize loved ones but to express thanks-

giving for the birth of nephews and nieces and for recovery of friends from illnesses. The Minnesota Committee also includes Mrs. S. D. Andrews, Mrs. F. G. Atkinson,

Mrs. W. H. Bovey, Mrs. M. S. Bulkley, Mrs. F. H. Carpenter, Mrs. C. M. Case, Mrs. G. P. Case, Mrs. F. B. Chute, Mrs. H. W. Cook, Mrs. A. H. Crosby, Mrs. C.



Courtesy of "Syracuse Herald"

THE DEAN AND FORMER SENATOR PEPPER REVEAL SENSE OF HUMOR In Syracuse where the day proved to be one of continual hospitality for them

P. Deems, Mrs. J. V. Dobson, Mrs. D. C. Eckenbeck, Mrs. C. M. Hardenbergh, Mrs. E. H. Hewitt, Miss M. F. Jaffray, Mrs. C. A. Lyman, Mrs. S. M. Lyman, Mrs. John Marfield, Mrs. Hill Shepardson, Mrs. G. C. Van Duzen, Mrs. H. R. Ward and Mrs. D. R. West.

From Minneapolis Mrs. Brown and the Field Secretary traveled by motor across the river to the twin city of St. Paul. Here Mrs. Kellogg, assisted by Mrs. Louis Hill and through the courtesy of the rector, the Reverend Dr. Conrad Gesner, of the Church of St. John the Evangelist in St. Paul, made it possible for Mrs. Brown to speak at the regular Sunday morning sermon hour when she delivered an eloquent appeal for the support of the Cathedral as a great symbol of Christian unity and brotherhood in a troubled world.

On the previous day, Mrs. Brown was complimented at a luncheon given by St. Paul friends who knew her when she lived there as a young woman; and other acquaintances of her family and herself were guests in the evening at a dinner in

Mrs. Kellogg's home.

To Kansas City in the second week of November journeyed the Editor of THE CATHEDRAL AGE, who addressed 199 dinner guests at the Woman's City Club. Invited by the West Missouri Committee of the National Cathedral Association, under the Chairmanship of Mrs. Henry Burr, he was introduced by the Right Reverend Robert Nelson Spencer, Bishop of West Missouri.

Mr. Lewis outlined the Cathedral's history and traced its architectural development with lantern slides. "Although the style of the Cathedral is Fourteenth Century Gothic," he said, "it has an individual character all its own for it represents the prayers, gifts, and interest of 75,000 people. It is the synthesis of Christian arts and a center of public worship.'

The Committee comprised the Right Reverend and Mrs. Robert Nelson Spencer, the Very Reverend and Mrs. Claude Willard Sprouse, Mrs. Henry Burr, Mrs. Walter G. Chesnut, Mrs. Arthur C. Everham, Miss M. Louise Howard, Mrs. G. Hoxie Moffett, Mrs. Lucille Tappan Moreland, Mrs. T. T. Tennant and Mrs. Louis W. DeYong.

On the following day the Editor motored to Lexington, Mo., to attend the Diocesan meeting of the Woman's Auxiliary and speak, informally, on "A Layman's View

of the Church's Mission."

For the first time in its history, the American Bankers' Association requested a message from a spiritual leader at their annual gathering held on November 18th at Houston, Texas, and the clergyman whom they chose to honor was none other than the Bishop of Washington. His subject was "Spiritual Values in American Life," and from all reports his presentation proved one of the most significant events of the convention.

Immediately after Bishop Freeman delivered this notable address, he was the guest of an interparochial group of Houston Churchmen at a luncheon arranged under the leadership of the Reverend Thomas

N. Carruthers.

Prior to his Houston appearance, Bishop Freeman was the guest in San Antonio of Mrs. John M. Bennett, Texas State Regent for the National Cathedral Association, who entertained at a dinner on November 15th, where he shared honors with the Right Reverend and Mrs. William T. Capers. On the previous evening, Mrs. Bennett and her Texas Committee had invited, through the courtesy of Canon Everett H. Jones, newly called rector of St. Mark's and formerly Chancellor of Washington Cathedral, a large audience to hear Bishop Freeman at St. Mark's Parish Hall.

Since Bishop Freeman's return from Texas, a most encouraging number of new and renewed memberships have come to Mount Saint Alban in response to a letter sent out by Mrs. Bennett on the night after

the San Antonio meeting.

On the same evening that Bishop Freeman was speaking in San Antonio, another large Cathedral gathering—approximately 550 people—met at the Joslyn Memorial as the guests of the Omaha Committee, of which Mrs. Walter B. Roberts is Chairman.

Writes a member of the committee in reporting this brilliant occasion: "The Diocese of Nebraska was honored by the presence of former United States Senator George Wharton Pepper. I say honored, because that word truly expresses the de-

light of such a visit.

"Senator Pepper was the house guest of Mr. and Mrs. Edgar S. Morsman, Jr. Mrs. Walter B. Roberts, Chairman, gave a most delightful luncheon for Senator Pepper, for the members of the committee and their husbands, a few friends including Senator Edward R. Burke, and the local clergy among whom were the Very Reverend

Stephen E. McGinley of Trinity Cathedral and the Reverend Frederick W. Clayton of

All Saints Parish.

"At the evening meeting Senator Burke introduced Senator Pepper, who gave a most instructive lecture on the Cathedral, illustrated by stereopticon slides of great beauty. Keen interest was expressed by all of the audience. . . . Senator Pepper outlined a brief history of the beginnings of the Cathedral and described some of its fine architectural points. He emphasized the functions of the Cathedral as a national shrine. . . .

"After the lecture Mr. Morsman entertained Senator Pepper, Senator Burke and a few men at a smoker at his home.

"In addition to Mrs. Roberts, the members of the Committee were Mrs. T. L. Davis, Mrs. A. W. Gordon, Mrs. Richard Mallory, Mrs. C. Louis Meyer, Mrs. E. M. Morsman, Jr., Mrs. Morse C. Palmer, Mrs. Alexander H. Richardson, Regent for Ne-braska, and Mrs. Richard Young."

The three upstate New York engage-ments filled by Dean Powell and Senator Pepper at the invitation of the Cathedral Association Committees in Utica, Syracuse, and Rochester on the last three days of November, might be said to have been "onenight stands of veteran troupers." For what actor on the old theatrical circuits ever had to travel more rapidly to live up to his schedule than did this distinguished jurist and lay-speaker of our present-day Church, and the energetic head of the Ca-

thedral at our Capital?

Beginning with their arrival in Utica on the afternoon of November 28th, and ending near midnight after a splendid meeting at the home of Mr. and Mrs. George H. Hawks at Rochester on the 30th of November, these two devoted Cathedral ambassadors report three glorious days filled with one royal welcome after another.

At Utica they were the guests of a committee which is one of the oldest of the Cathedral "embassies." The Central New York Committee has served its cause faithfully and well for more than twenty-five years, as have the committees in Pittsburgh, Detroit, Boston, New York and several

other centers.

At the behest of Mrs. Pierrepont White, present Honorary Chairman, and through the generous cooperation of the Bishop, the Right Reverend Edward Huntington Coley, a new Chairman was appointed last summer, Mrs. Francis T. Chase. And it was as the guests of Mrs. White, Mrs. Chase, and the newly reorganized committee that the Utica audience met at the Munson-Williams-Proctor Institute. Here Senator Pepper and Dean Powell addressed an audience of nearly 100 invited



Omaha "World Herald" Photo

WOMEN'S COMMITTEE PREPARING HUNDREDS OF INVITATIONS FOR OMAHA MEETING Mrs. Walter B. Roberts, Chairman, is seen with Mrs. R. H. Mallory, Mrs. A. W. Gordon, Mrs. Morse C. Palmer and Mrs. Edgar S. Morsman, Jr.

guests, including both old and potential friends.

While in Utica Senator Pepper and Dean Powell were the house guests of the newly elected Bishop Coadjutor, the Right Reverend Malcolm E. Peabody, and Mrs. Peabody.

In the evening new opportunities to speak on the Cathedral informally presented themselves at the dinner party arranged by Mr. and Mrs. Daniel N. Crouse

at their home.

The Committee sponsoring the Utica sojourn included Mrs. White, Mrs. Chase, Bishop Coley, Bishop Peabody, the late Miss Lucy Carlisle Watson, Mrs. Crouse, Miss Harriet A. Ackroyd, Mrs. Richard T. Benson, Mrs. Alfred J. Bromley, Mrs. Dan T. Burke, Mrs. Earl C. Clark, Mrs. Lewis F. Cole, Mrs. Thomas J. Griffiths, Miss Mary M. Jackson, Mrs. L. Ward Locke, Mrs. James H. Merwin, Mrs. Harry B. Miles, Mrs. William D. Peckham, Mrs. R. Seymour Hart, Miss Marion P. Thomas and Mrs. John L. Train.

On the following morning Bishop and Mrs. Peabody motored the two speakers to Syracuse where the day proved to be one of continual hospitality for them.

one of continual hospitality for them.

Invited originally, under the counselorship of Mr. Jerome Barnum, as the guests of the Men's Club of St. Paul's Church, where the Reverend Franklin P. Bennett is rector and Mr. Schuyler Black is the club president, their primary engagement was, of course, the dinner at St. Paul's parish house. Laymen from all local Episcopal churches and from surrounding localities having been invited, 250 men were in attendance.

On this occasion, Senator Pepper, who has labored unceasingly for Washington Cathedral for more than forty years, said: "When I returned to Pennsylvania from Washington in 1927, I decided to take one major public service, and came to the conclusion that the unfinished Cathedral was

my challenge to that service."

Earlier in the day Mr. Black had arranged an informal luncheon at the University Club, where Senator Pepper and the Dean had opportunity to meet the executive committee of the Men's Club. Judging from the photographs appearing in the Syraeuse papers and quoting from the captions, the Cathedral subject was discussed in a particularly "jovial" mood. From the "Post-Standard," Mr. Barnum's paper, one reads Dr. Powell's assertion: "The Church

is made up of human beings, and the more human a human being would be, the more readily he would go with the crowd. It is only when God takes charge of a person and transforms his life that he will not sell out to anything. If any church does sell out, it is only because its members are not true Christians.

"I for one believe Christianity should be tested. We of today are called on for something perhaps harder than facing death. And that is facing life in accordance with the heart and mind of Jesus Christ. Christianity is being tested today and I believe it is a good, wholesome thing for it.

"The Church should concern itself with the great principles of life. When the Church ties up with economic affairs, it is

apt to burn its fingers."

However, not all the opportunities to talk about Washington Cathedral had been provided by the Men's Club of St. Paul's. Last summer the Field Secretary had the privilege of being motored to the Skaneateles Lake home of the Schuyler Blacks, known as "Blackacre," whither she went at Bishop Coley's advice and that of Mrs. Chase of Utica, to interview Mrs. Black as to the possibility of her accepting the National Cathedral Association's leadership for a Syracuse Women's Committee. That Mrs. Black did later accept accounts for the fact that an unusually well organized women's group was ready to welcome the Cathedral speakers in Syracuse. This may be judged by the following report received from the committee as to the tea-reception which they held, and from the fact that Dean Powell does not remember whether in that hospitable crush and the pleasurable things happening there, he ever had any tes!

To quote the report: "On Tuesday afternoon, November 29th, Dean Powell and Senator Pepper were guests of the newly-formed committee of the National Cathedral Association at a reception and tea given at the Syracuse Museum of Fine Arts. More than 230 women, representing the parishes of Syracuse and vicinity, and the Protestant churches of the city, were thrilled and inspired by the personalities and message of the speakers.

"Other members of Mrs. Black's Committee include Mrs. John F. Marsellus, Mrs. Jerome D. Barnum, Mrs. Arthur F. Lewis, Mrs. William S. Griffin, Mrs. Harry E. Clarke, Miss Mable Youell, Mrs. Bradford H. Tite, Mrs. McKennie Foster, Mrs. William L. Neill, Mrs. Zetta P. Power, Mrs.

George N. Comly, Mrs. James R. Jacobs, Mrs. Guido Verbeck, Mrs. John Y. Lambert, Miss Barbara Haight, Mrs. John J. Stark, Mrs. John C. M. Brust, Miss Gladys E. Caudle, Miss Edna French, Mrs. C. Bertram Runnalls, Mrs. R. E. Shanklin, Mrs. Ernest C. Edwards, and Miss Mar-

garet Paine.

"Mrs. Franklin P. Bennett, wife of the rector of St. Paul's Church, and Mrs. Henry Phillips of the Methodist Church, Mrs. James W. Pennock, Jr., of the Presbyterian Church, Mrs. Ralph A. Tracy of the Congregational Church, and Mrs. Sanford E. Dietrich of the Wesleyan Methodist Church presided at the tea table. The dining-room was in charge of Mrs. Walter V. White, second vice-president of the National Board of the Church Mission of Help, and Mrs. Ralph Hunt, Chairman of Education of the Women's Auxiliary of the 4th District. Members of the committee assisted.

"Early in November the Chairman contacted the rector of each church in the district inviting him to send one or two repre-

sentatives for the permanent committee. Similar contacts were made with outstanding members of the other Protestant churches. Two weeks before the tea a letter was sent to each rector containing an announcement for the church bulletin and for pulpit announcement, requesting that reservations be made with the parish representative. Publicity of this kind and by newspaper were relied upon to bring a group of truly interested persons who would fail to be reached by a selective invitation list. The resultant crowd of 230 women was a more than satisfactory answer to our hopes and prayers." 4 4

On the last day of the three-day "tour" the two Cathedral spokesmen found themselves in Rochester where Mrs. Harper Sibley, Regent for Western New York State, and the new Rochester Chairman. Mrs. Roy Kates, were in charge of arrangements.

Mrs. Kates, mother of the Reverend Jerome Kates, who has attended the College of Preachers on Mount Saint Alban, writes



Omaha "World Herald" Phot

FORMER SENATOR PEPPER EXPLAINS CATHEDRAL PROGRAM TO OMAHA LEADERS Senator Edward R. Burke (left) presided at the meeting organized by Mrs. Roberts (right)

the following modest report of what from other sources we are informed was a triumphant welcome for the Cathedral's col-

or-bearers:

"We had a thrilling day Wednesday when Senator Pepper and Dean Powell were our guests. They arrived before lunch, and, after a visit at Mrs. Sibley's, my brotherin-law, Dr. Jerome Kates, took them across the street to the Genesee Valley Club where he had arranged a small luncheon. I asked my committee and a few others for tea to meet our guests. Mrs. Sibley entertained for them at a delightful dinner.

"Mr. and Mrs. Hawks were more than gracious in opening their lovely home for the evening meeting. At least 150 people were there, and all showed such keen interest. It was a very splendid meeting, we

felt."

The Rochester Committee, headed by Mrs. Kates and Mrs. Sibley, included Miss Kate R. Andrews, Mrs. Charles Angle, Mrs. Walter Basye, Mrs. Daniel M. Beach, Mrs. Bloss Chace, Mrs. William D. Clapp, Mrs. Samuel P. Connor, Jr.. Mrs. Howard T. Cumming, Mrs. Warren C. Daly, Mrs. William Easton, Mrs. Barelay H. Farr, Mrs. Harold L. Field, Mrs. J. Sawyer Fitch, Mrs. John Donald Frey, Mrs. Leonard M. Gard, Mrs. George F. Johnston, Mrs. Cyril L. Kendall, Mrs. Thomas Killip, Mrs. Edmund H. Miller, Mrs. William McKay Patterson, Mrs. Lewis S. Pierce, Mrs. Nelson P. Sanford, Mrs. Ritter F. Shumway, Mrs. Adrian L. Spencer, Mrs. Alden H. Sulger, Mrs. Wadsworth Sykes, Mrs. Clarence P. Thomas and Mrs. James L. Whitley.

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A "miracle" made possible by our modern transportation placed Mrs. Sibley in New York, Washington, and Baltimore all within fifteen hours after the close of the Cathedral events in Rochester. Leaving by plane at midnight Mrs. Sibley spoke on the following morning in New York and Washington, and arrived early in the afternoon of the same day in Baltimore where she was the speaker for Washington Cathedral at "Hambledune," the lovely home of Mrs. Frank Hambleton at Lutherville,

This meeting had been arranged by the Baltimore Committee under the able leadership of Mrs. Albert C. Bruce, Regent for Maryland, and her loyal group of coworkers who included Mrs. William C. Coleman, Miss Sarah R. Baldwin, Mrs. Morris K. Barroll, 2nd, Mrs. Francis F. Beirne,

Mrs. Daniel B. Brewster, Mrs. William Cabell Bruce, Mrs. Walter H. Buck, Miss Sarah R. Carter, Mrs. C. Ellis Ellicott, Jr., Miss Sophie McL. Fisher, Miss Louisa McE. Fowler, Mrs. Robert Garrett, Mrs. John S. Giggs, Jr., Mrs. Frank S. Hambleton, Mrs. George S. Jackson, Mrs. Robert W. Johnson, Jr., Mrs. W. Bladen Lowndes, Mrs. J. Hambleton Ober, Mrs. James M. Rhodes, Mrs. Dudley Rowe, Mrs. J. Alexis Shriver, Mrs. Edward Simpson, Mrs. Henry R. Slack, Jr., Mrs. John Francis Smith, Mrs. DeCourcy W. Thom, Mrs. Walter F. Wickes, and Mrs. W. H. DeCourcy Wright.

A letter from Mrs. Sibley herself, received at the Cathedral, states that "my visit to Baltimore was such fun. I did not really feel it could be put under the head of 'work'. . . . And the few intensive days I spent working for the Cathedral in Rochester were more than rewarded by attending service at the Cathedral in Washington on Sunday, December 4th, when Canon Stokes gave that most fasci-

nating talk on the Bible."

Under the treasurership of Mrs. George Jackson, the Baltimore Committee sent out their appeal letters asking for memberships in the National Cathedral Association and the returns have been most encouraging.

+ + +

In the last few weeks several very interesting gifts have been received toward the North Porch project in the building program for Washington Cathedral in which the Women's Committees are particularly interested. While these gifts are not in themselves large, several of them being for single stones or small groups of stones, they represent the desire of patriotic and civic bodies of women to have their testimonial included in the eloquent "trail-mark" for future generations which this beautiful Porch will be.

A report of these gifts will be issued in a few weeks. At this time Mrs. William Adams Brown, National Advisory Chairman of the Women's Committees, desires, however, to record that while one-half of the actual construction of the Porch has been completed, there are in hand funds which can take it to within the last third of completion. It is not advised, however, by the Building Committee that further construction be undertaken until the entire needed amount is in hand, since building by installments is neither economical nor fully successful.



## COLLEGE OF PREACHERS

#### DR. WEDEL BEGINS DUTIES AS DIRECTOR OF STUDIES

The Reverend Theodore Otto Wedel, Ph.D., Secretary for College Work on the National Council of the Protestant Episcopal Church since 1934, has accepted appointment as Director of Studies at the College of Preachers, according to an announcement made recently by the Dean of Washington and Warden. He took up his residence at the College early in January.

Dr. Wedel will assist Dr. Powell in the work of the College of Preachers, with particular reference to preparation for clergy and lay conferences, sermon criticisms, supervision of the library, and editorial publications.

A native of Halstead, Kansas, and a graduate of Oberlin College, he is forty-six years old. At the time of his appointment to his present post on the National Council he was Professor of Biography at Carleton College, Northfield, Minnesota. He holds degrees from Oberlin, Yale and Harvard and has taught in Yale and Texas University. Dr. Wedel studied at Marburg, Germany, for six months in 1930. He was ordained to the Diaconate in 1929 and to the Priesthood in 1931 by the Right Reverend Frank A. McElwain, D.D., Bishop of Minnesota.

During the World War Dr. Wedel served in the Coast Artillery, U. S. A. He is a member of the Phi Beta Kappa and Delta Sigma Rho, and also of the Modern Language Association of America. His literary work is represented by "The Modern Attitude Toward Astrology" and the Editorship of a collection of Addison's Essays.

Dr. Wedel's work with the National

Council has given him wide acquaintance with students in their problems and his experience as a teacher has enhanced his reputation as the friend of students in many colleges and universities.

His appointment on the staff of the College of Preachers has been greeted with cordial approval by members of the Cathedral Chapter and Council, some of whom have known him for many years.



THE REVEREND THEODORE O. WEDEL, PH.D.

#### PREACHING THE DOCTRINE OF GOD

No man can sit down calmly and do full justice to an account of a College of Preachers conference. It goes right to the heart of a man's whole ministry, and anything so big as that cannot be dealt with adequately in a few words. It is a very deep and wonderful thing.

The conference of October 24th to 29th, led by the Reverend Dr. Royden K. Yerkes, was full of the best scholarship and sound religion. To begin with, Dr. Yerkes is a priest full of wisdom, whose mind is keen, swift, broad, and sure. Twenty-two guests of the College were his pupils and co-workers, laboring over and rejoicing in the problem of "Preaching the Doctrine of God." As might be supposed, the formal parts of the conference became an intensive review course in sound theology. We conferees agreed that of all things upon which we might have conferred, here was just about the best thing that could have happened to us.

We listened to lectures and talked together on such basic themes as "God the Creator," "God the Holy Trinity," "God in the Church" and "God Incarnate." Supplementary discussions were also fundamental, on such subjects as "What difference does neg-

lect of God make to a community? To an individual?", "What do you mean by heaven? By hell?", "What is the relation of God to sin, suffering, and evil in the world?"

The College sessions are rigorous and the atmosphere critical—all healthy for the clergy who are invited to attend for a rehabilitation of their lives and ministry. It is great medicine for the ills from which we all suffer, bad preaching habits, foggy thinking, slackness in scholastic growth. Above all, and best of all, it is a spiritual adventure of the finest kind.

W. R. W.

#### THE SECOND CONFERENCE

The fascination of the pursuit of truth was forcibly brought home to us by Dr. Yerkes the leader of our conference from October 31st to November 5th on "Preaching the Doctrine of God." Step by step, premise by premise, truth by truth, Dr. Yerkes gave a vivid and clear demonstration of the fundamental basis in reality for the faith that is in us. Such truths are generally given out in a "dry-as-dust" fashion and consequently much is lost as the winds of mental

#### THE COMMANDING GENERAL AT THE LECTERN\*

Love of God, which we are accustomed to call religion, and love of country, which we know as patriotism, are the constitutent elements of a nation's safety. In the disturbed condition of world affairs, it behooves all of us to rededicate ourselves to a

stronger defense of these fundamental principles.

As the President of the United States so well said in his recent message to Congress "Where freedom of religion has been overthrown, the spirit of free men has disappeared. Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors. There comes a time in the affairs of men when they must prepare to defend not their homes alone but the tenets of faith and humanity on which their churches, their government, and their various civilization are founded."

<sup>\*</sup>Extract from the greeting by Brigadier General Albert L. Cox at Annual Church Service for the District of Columbia National Guard, in Washington Cathedral on Sunday afternoon, January 15th. More than 1,000 Guardsmen in uniform were included in the congregation with members of the Congress and officers of the Army and Navy.

laziness and indifference blow about the lecture room. What a rare privilege, then, to have a leader whose every sentence kindled our imagination, stirred our alertness, and whetted our mental appetite for more.

All who had the privilege to sit under Dr. Yerkes would bear witness to his enlightening and stimulating manner of making real to us the great and basic truths of Christianity. At the same time, by his questions for the daily discussion groups he made vivid the gaps in our own thought and the lack of definiteness in our convictions. Strange, but nevertheless true, no Phillip Brooks was discovered among

the "preachers"!

The direct and searching meditations given by the Warden, his constructive sermon criticism, together with his generous offer of fellowship heightened our appreciation for the fine leadership he brings to the College as it seeks to be of increasing usefulness to those who minister to the Church in our day.

R. S. H.

#### PREACHING AS TEACHING

A conference on "Preaching as Teaching," led by the Reverend Leon C. Palmer, immediately raised many questions that are as old as preaching itself and as contemporary as the preparation of this Sunday's sermon. Don't all sermons teach? What does or does not make the doctrinal or expository sermon of the teaching type? To dispel our confusion our leader recalled that many of the human characteristics of The Teacher come from God. (St. John 3:3.)

There were, of course, many references to well-established principles of pedagogy; but, for the most part, the conference concerned itself with definitions and methods that could be remembered in simple words, as, e.g., attention, adaptation, application, activity. There were "rules of thumb" such as: one has not taught if the student has not learned.

Our task was to become familiar with the natural ways of helping people to learn the story of the "Good News of God." We studied in detail the manner in which Jesus usually illustrated His teaching by reference and story, as when He recalled the tragedy of Siloam or told the parable of the Good Samaritan. The Master's method of proceeding from the known to the unknown (apperception) was another of the simple but essential principles. We

learned that we would have successfully used a "teaching sermon" if it had been "so planned and presented as to elicit from the hearers such mental actions as would lead them to understand, remember, and practice what is taught."

Throughout the conference the humorous and stimulating suggestions of the co-leader, the Very Reverend Hiram Bennett, were most helpful. The gentle and engaging character of Canon Bradner almost immediately welded us into a happy unit, and then, from the richness of a fine Christian faith he led us in daily meditation to experiences for which we shall always be grateful.

S. A. D.

## "GREAT TOM" TOLLED FOR QUEEN OF NORWAY

"Great Tom," the state bell of St. Paul's Cathedral in London, was tolled for Queen Maud of Norway at the time of her death last December. This bell sounds only on the death of a member of the Royal Family, the Archbishop of Canterbury, the Bishop of London, and the Lord Mayor—who are the trustees of St. Paul's—or of the Dean. Cast in 1716, "Great Tom" hangs

Cast in 1716, "Great Tom" hangs in the tower at the southwest corner of the Cathedral and weighs five tons.

#### Truth in a Thousand Forms

By Herald L. Stendel

The Voices of the Cathedral, Tales in Stone and Legends in Glass. By Sartell Prentice. Illustrated. 307 + xvii pages. New York: William Morrow and Company. \$3.50.

E, THE inheritors of the great Christian—and, in some measure, Jewish—tradition, do not often pause to consider either the antiquity and meaning of the truths which we acknowledge, or the many peoples through whom the inheritance has reached us. Filled to overflowing with iconography in stained glass, stone carvings, wrought iron, bronze, tapestry, and painting, the great Cathedrals of the world may signify less to the average modern educated worshiper than they did to the medieval peasant. The lore of ages has been

slipping away from us through the last centuries of political transformation and scientific discovery. The old merits reverent and understanding preservation just as the new deserves its place in the world's spiritual and physical progress.

In "The Voices of the Cathedral," Sartell Prentice's companion piece to "The Heritage of the Cathedral," are the stories of nearly two thousand years of Christian belief as we find it revealed to us in the ecclesiastical art of Christian peoples throughout the Western and Near-Eastern world. It is an intriguing tale filled with surprises, with pathos, with a curiously poignant humor; and above all, with a picture of the love of God for man and

\*See review in The Cathedral Age, Autumn, 1938, page 47.



TYMPANUM AT CHURCH OF LA CHARITE-SUR-LOIRE, FRANCE
The Transfiguration (above) and the Magi bringing their gifts with veiled hands (below).

the earnestness of man for his work which are compelling factors in convincing the reader that this is an in-

spired book.

Dr. Prentice, who knows Cathedrals as intimately as most of us know our own drawing rooms, writes in facile explanation of the stories derived from Scripture, from the rabbinical traditions, from the "Golden Legend," and of those which may have come spontaneously from the minds of the common people. A clergyman himself, he weighs, with discriminating judgment, errors in the Church's administration through the ages; yet he smiles with understanding graciousness at many of the foibles of the medieval priest-His sweeping knowledge of Christian and allied art, as well as of secular history, has enabled him to give a broad presentation, one marked on every page by scholarly precision and "the chastened eloquence that springs from clear discernment and conviction of truth."

This book covers the art and history of the Church through the early Christian, Byzantine, Romanesque, Gothic and Renaissance periods. During the present era when Christian countries mar their history by agnosticism, and paganism accented with religious persecution, it is heartening to see the persistency with which Christianity in the past successfuly has resisted attack from both within and without. Like the phoenix of its own iconography, Christianity has risen again and again from the ashes of consuming fires, apparently stronger and more beautiful

than before.

"To medieval man the Temporal bore the imprint of the Eternal, and the Invisible was inscribed upon the Visible." Throughout the narrative, one is impressed with the ever-recurring messages of value and of beauty which are revealed by the iconography.

Revealing Christianity's power to prompt tender thoughts is a tale retold by Dr. Prentice (in explanation of a scene at the portal of the church at Rougemont and in paintings of St. Maurice-sur-Loire) from the "Golden Legend":

On their journey the Holy Family passed a farmer who was sowing his grain. Jesus, putting his hand into the sack, threw a fistful of the seed into the field and immediately the grain sprang up, as high, as plentiful and ripe as if it had been nur tured for the full season in the ground.

Soon after the soldiers of Herod came, pursuing the Holy Family and hard upon their heels. Seeing the farmer they asked him if a man and a woman carrying a child had passed that way. "Yes," replied the farmer, "I saw them pass when I was sowing this field." The soldiers, fresh from the massacre at Bethlehem, thought he must be speaking of someone else for this grain surely had been sown months before, so they abandoned their pursuit and returned to Herod.

Cathedrals, even upon superficial examination, are found to be monuments built of memorials. Who can measure the extent of the sorrow, of the idealism, of the hope, and of the love which have helped to create and to maintain the great Cathedral Witnesses to Christ throughout the world? It is quite fitting that "The Voices of the Cathedral" itself should, in a sense, be another memorial in the universal Cathedral structure. This offering of Sartell Prentice will carry its deep and proper significance to all Cathedral builders and lovers not only through the text, but also through its identifying "inscription" upon the dedication page:

To Three Little Girls Who Died.
To our own Daughter
Lydia Vanderpoel
who died in infancy, October 12, 1902

To our Grandchildren daughters of Sartell Prentice, Jr., and Marjorie Koop Prentice

PATRICIA
Born April 19, 1933; Died Aug. 4, 1934
ADELAIDE VANDERPOEL
Born March 19, 1935; Died in infancy

"So small a maid to cause so great a sorrow.

So wrote Paul the Deacon of little Hildegarde, daughter of Charlemagne, who died in her cradle at Aachen more than eleven hundred years ago.''



## CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at Home and Abroad

The Bishop of Washington was the principal speaker at the annual meeting of the New York Committee of the National Cathedral Association held on December 13th at the home of Mrs. Percy R. Pyne, 680 Park Avenue.

Mrs. Ernest R. Adee, presiding as Vice-Chairman, introduced Mrs. Frederic W. Rhinelander, Chairman of the Committee; Mrs. William Adams Brown, National Advisory Chairman for Women's Committees; Miss Winifred H. Bonnell, who read the annual report; the Editor of The Cathedral Age, who showed lantern slides, and Dr. Douglas S. Freeman, Editor of the Richmond News Leader, and member of the Cathedral Council. Tea was served following the meeting.

Mrs. Walter Phelps Bliss of 740 Park Avenue gave a dinner in honor of Bishop Freeman that evening.

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Under the auspices of the New York Committee, the newly formed Junior Committee, of which Miss Bonnell is chairman, and a Debutante Committee, headed by Miss Patricia Peale, a benefit performance of the lecture, "Under Northern Lights," was presented by Sydney R. Montague of the Royal Canadian Mounted Police, on December 14th. A distinguished gathering of 400 people met in the Grand Ballroom of the Hotel Plaza to hear Mr. Montague's thrilling tales of the Great Northwest. He was one of ten men of the entire force selected for Arctic duty in Baffingland, not far from the North Pole, among an entirely Eskimo population.

The box holders and other subscribers included: Mrs. Carl W. Ackerman, Mrs. Hugh D. Auchineloss, Mrs. Stephen Baker, Mrs. Philip G. C. Bishop, Mrs. F. Warner Bishop, Mrs. Walter Phelps Bliss, Miss Edith G. Bowdoin, Mrs. George Temple Bowdoin, Mrs. Chester A. Braman, Mrs. Richard de Wolfe Brixey, Mrs. William Adams Brown, Mrs. Andrew Carnegie, Mrs. Charles M. Chapin, Mrs. Talcott Clarke, Mrs. Lincoln Cromwell, Miss Emie S. Day, Miss Harriet E. Devoe, Mrs. Charles D. Dickey, Mrs. George William Douglas, Mrs. Charles Englehard, Mrs. Thomas Ewing, Mrs. Oliver Frilley, Mrs. C. Merrill Fluharty, Mrs. John Greenough, Mrs. Victor Harris, Mrs. J. Amory Haskell, Mr. W. M. V. Hoffman, Mrs. Walter B. James, Miss Annie B. Jennings, Mrs. Gustav E. Kissel, Mrs. Shepard Krech, Mrs. Oliver LaFarge, Mrs. Russell C. Langdon, Mrs. Reginald Lanier, Miss Margaret

#### IN THE EDITOR'S CHRISTMAS MAIL

Once more I am pleased to enclose my subscription of two dollars as an active member of the National Cathedral Association. It is a real joy to me to see from the pages of THE CATHEDRAL AGE how splendidly the work on the Cathedral is progressing.

Will you please accept, with my best wishes for Christmas, the enclosed book—
"England's Greater Churches." I trust you will find the book of interest, as your
fellow workers and yourself at Washington are in direct descent by birth and tradition from the men who built these great churches here in England. Our heritage is
unquestionably yours also.

My congratulations on the continued quality of your excellent publication.

(signed) J. FORRESTER, Lancaster, England.

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Mrs. W. Henry Williams entertained at dinner preceding the lecture.

"Beauty and dignity and worship," declared Canon J. S. Bezzant, Chancellor of

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For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

Liverpool Cathedral on the fourteenth anniversary of the consecration of that edifice, "alike in the daily round of prayer and praise as also on special occasions, are essential in a Cathedral."

A memorial service was held recently in this Cathedral for J. T. Calland, one of the stone masons who had been employed on the fabric ever since the first stone was laid more than thirty years ago.

+ + +

The Chapel of St. Thomas and St. Edmund in the north aisle of Chichester Cathedral, has been set aside for use by the "Toc H." in Sussex.



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COLONIAL DAMES OF AMERICA PRESENT THEIR BANNER TO WASHINGTON CATHEDRAL

Friends of Trinity Cathedral in Omaha, Nebraska, are rejoicing in the completion of the \$10,000 program of repairs which makes possible increased service to the community.

The altar of St. James' Cathedral in Fresno, California, has been consecrated in memory of the Right Reverend Anson R. Graves, D.D., sometime Bishop of Western Nebraska, and Mary T. W. Graves, his wife. It was designed by their son, the Reverend Frederick D. Graves, Honorary Canon of the Cathedral, who preached the sermon at the consecration service.

#### An Unusual Opportunity

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